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BUILDING THE NATION



"THERE'S CANADA!"
The First Sight of the New Land

BUILDING THE NATION

A STUDY OF SOME PROBLEMS
CONCERNING THE CHURCHES' RELATION
TO THE IMMIGRANTS

BY
W. G. SMITH

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INTRODUCTION

THE story of Canada gathers largely around the story of immigration. No factor has played a larger part in our national life from its very beginnings. Within the last three decades, however, owing to the large influx from European and Oriental countries, it has become a question of the most vital importance, commanding the closest attention of governments, of labor unions, of economic and sociological organizations and of all our Churches. At the present time no question in our national life is fraught with larger issues—issues involving the very character and future welfare of our country.

To this problem the Church has not and cannot be indifferent without being false to her mission. Apart from the message she brings and the service she renders, no adequate solution can be found. It is therefore imperative that our congregations, and particularly our young people, shall be faced frankly with the problem and led to think through to their conclusions the many intricate questions that are involved.

Impressed with this necessity, the Mission Boards of our Churches, co-operating through the Missionary Education Movement, have prepared and issued a graded series of mission-study textbooks on the general subject of "Immigration", including one for juniors, entitled "Talks on New Chums for Young Canadians"; one for intermediates under the name "Heroes of our Home Lands"; and one for young

people and adults. The last of these is here presented under the title "Building the Nation".

While possessing large value as a reading book, "Building the Nation" is intended primarily as a book for discussion groups. The plan is simple and natural. In the first chapter the author furnishes the necessary background for the study of the question by sketching the historical development of Canada, tracing the process by which the present population of our Dominion came to be made up, as it is, of many nationalities with different traditions and ideals, and states clearly the problem thus created. The second chapter shows the Church to be the indispensable factor in nation building, without which all other forces would be futile, and, by recalling the story of the heroic service of the early pioneers of our various Communion, not only indicates the part the Church has had in moulding our nation, but throws out the challenge of these heroes of the past to the young people of to-day.

The third chapter reminds us that not one but many nationalities are represented in Canada's builders and that the nation that is to be will be the product of all, and also outlines who these builders are, what they contributed, and some of the problems they raise. Chapters four and five deal with the immigrants from North-Western and South-Eastern Europe, while chapter six presents a phase of the question concerning which there is wide divergence of judgment—that of Oriental immigration. Chapter seven discusses the specific field in nation building which the immigration problem in Canada at the

present time presents to our Churches, and chapter eight the agencies through which the Church must function in this important task.

The views presented in the book are those of the author. The problem of immigration is so large and complex, can be approached from so many viewpoints, and in so many of its phases is as yet at such an experimental stage, that widely divergent views are naturally held as to the wisest solution of many of its perplexing questions. The Editorial Committee cannot therefore look for universal agreement with all the author's positions. They are, however, the views of one who has for many years given much careful study and investigation to the question. It must be remembered also, that the book is primarily a study book, and intended to provoke discussion rather than present final answers. Every thoughtful student will come to his or her own conclusions as to the best solution of the very difficult questions presented—conclusions that will not necessarily be the same as those of the author, but conclusions that should be equally sincere.

—THE EDITORIAL COMMITTEE.

AN ANCIENT PATTERN
FOR PRESENT-DAY
BUILDERS

"I beseech thee, O Lord God of Heaven

*that keepeth covenant and mercy for them
that love him and observe his command-
ments, let now thine ear be attentive to the
prayer of thy servants. These are thy
servants and thy people whom thou hast
redeemed by thy great power and by thy
strong hand."*

Then said I unto them,

"Come and let us build."

And they said,

*"Let us rise up and build." So they
strengthened their hands for this good
work, for the people had a mind to work.*

Building the Nation

CHAPTER I

EXPLORING PIONEERS

THE first requisite in building a nation is to understand as far as possible the life of the past. Such a process will give insight into the problems of the present. These problems, to be understood, must be considered in relation to that historical background from which we and they have come. Just as, in looking at a building, a proper perspective, which can only be secured from a suitable distance, will enable us to see its architectural proportions and beauty, so in looking at these problems a proper perspective in history will give value to the past, clarification to the present and direction to the future. To obtain such an outlook it is helpful to imagine ourselves living in the sixteenth century with its great enterprises in discovery and exploration.

The Historical Background

In the midst of the remarkable changes then taking place, changes "more momentous than any the world had witnessed since the victory of Christianity and the fall of the Roman Empire," people must have been bewildered. "The flaming ramparts of the world," beyond which lay an unexplored and unfathomable mystery, were beginning to change

with the advance of the new spirit of inquiry. Anything seemed possible within the realm of discovery, so that the hearts of the timorous must have shaken with fear at the danger of having "the old landmarks removed."

The waters of the ocean lying at the shores of Britain, France and Spain stretched out into the vast expanse into which no ships, except those mentioned in the strange tales of the Norsemen, had ever ventured. Turning the prows of their ships eastward, navigators had passed through the Straits of Gibraltar, those far-famed pillars of Hercules, and sailed away to the lands of Italy, Greece, Carthage and Egypt. Thence by various modes of travel, mainly by caravan routes, travellers journeyed to the lands of India and China, of which such astonishing stories had been told by Marco Polo, the first European to visit eastern Asia, and by those who saw opportunities of "opening up trade" with the distant lands. But what lay to the extreme north, and away in the south? What would be found in the far distant and unknown West?

The Period of Exploration

The Early Explorers of the Period. From the little port of Palos, in Spain, there set sail, on the third of August, 1492, one of the heroic exploring pioneers of that century, who in the midst of difficulty, danger and increasing depression of his

companions, bravely held on his way into the unknown West, in the hope that if the world were round, as he was convinced it was, he would reach the India of which such wonderful tales had come to his ears. If the world were not round he might, perhaps, find the edge. On the 12th day of October, more than two months after he had left Palos, Columbus landed at one of the Bahamas, an island which he named San Salvador (Holy Saviour) in gratitude for the successful termination of his voyage, for he believed he had found India. He was unaware that before him lay two vast continents.

Five years later two gallant Italian sailors, John Cabot and his son Sebastian, who had made their home in Bristol, England, sailed from that port in the hope of finding the north-west passage to India, and arrived at the shores of Canada, probably the harbors of Labrador. In the same period, Amerigo Vespucci voyaged to the tropics of the lands discovered unwittingly by Columbus, and took back such tales of wonders and wealth that the astonished world gradually applied a modification of his name to the new continents.

The Questions Raised by These Discoveries. What tales were told of the lands beyond the seas, their vast and unexplored extent, their great resources, their strange peoples, their stranger customs! How far and wide did this new country extend? If one pushed on in a north-westerly direction would he find a passage to the shores of Asia, and thus circumnavigate the globe? It was in search of such a passage that the Cabots made their remarkable voy-

age, the pioneers of those gallant men who, during the centuries since, have braved ice and storm, hardship and hunger, even death, that the fastnesses of the North might be unlocked and compelled to reveal their secrets. It is this spirit of adventure, this willingness to "endure hardness," this comradeship in hazardous enterprises, which is among the priceless possessions of those who now share in the heritage of the exploring pioneers of the fifteenth and following centuries.

The Explorers of the Sixteenth Century. The races that gave these intrepid discoverers to the world would not have been worthy of them if such heroic deeds had not been followed up by courageous exploration of the new lands. But the sixteenth century saw able successors to the brilliant pioneers of the fifteenth.

Cartier. It was in that century that France steadily laid the foundations of her claims to the North American continent. Among the names of the brilliant adventurers who added lustre to her glory, though not permanence to her possessions, stands that of Jacques Cartier, mariner of St. Malo, who, with a band of 120 men in two small ships, passed through the Strait of Belle Isle one fine day in May, 1534. The comparative bleakness of the land on both sides of the Straits only served to intensify the delight with which they gazed upon some of the fertile shores of Nova Scotia and New Brunswick.

These hardy sailors from Europe must have rejoiced at the picture presented by the luxuriance that spread on every side in forest, meadow and

stream, all resplendent in the sunshine of a day in May. When later, in July, they moved on to the shores of the bay which no doubt well vindicated the appropriateness of the name they gave it, Baie des Chaleurs (Bay of Heat), they little thought what the future would reveal. Passing around the Eastern headland of Gaspé, Cartier was almost upon the bosom of the great St. Lawrence, but apprehensive about the storms of autumn, he returned to France, cherishing the conviction that he had actually found the entrance to the hoped-for passage to the land of Cathay! In the following year Cartier returned with a larger expedition, numbering among the company some of the nobles of France.

The attempt of Cartier and his men, who had been accustomed to the mild winters of France, to maintain the little colony during that first winter in Canada, should not be forgotten by any who admire the heroic. The little band fought snow and frost, cold and storm, scurvy and kindred diseases against which they had utterly inadequate protection. Of the original number of 110 men nearly one-quarter died; the remainder became well-nigh exhausted in the struggle. But they held on with hope indomitable, and when spring came with its renewing health they set sail once more for the shores of France, to convey to their king the story of the new land, on whose shore stood a huge cross bearing the fleur-de-lis as the symbol of possession by right of discovery. Canadians of to-day and of future generations will not love their land less by

keeping alive the memory of the courageous men who attempted the first colony in the new land.

De Roberval. After a few years Cartier was persuaded to make another expedition, as the advance guard of de Roberval, who was made Governor of Canada and the surrounding territory. In the spring of 1541, France dispatched this sailor of St. Malo with the equipment for another colony, but, delayed by various circumstances, he did not reach his old anchorage at Stadacona until near the end of August. Moving farther up the river, he wintered at Charlesburg Royal. In the spring, disappointed at the non-appearance of the Governor, and apprehensive of the hostility of the Indians, he set sail for France. At a port in Newfoundland he met the appointed Governor, de Roberval, who urged him to return to Canada. But the sailor of St. Malo had seen difficulties enough and slipped away to France to spend the remainder of his life in ease.

Angered but undaunted, de Roberval pressed on and arrived at Cartier's deserted settlement where he proceeded to re-establish a colony. But the individuals were scarcely of the right type for vigorous colonists. The inherent difficulties of the task were intensified by the fact that provisions were found to be insufficient for the rapidly approaching winter. Short rations pitifully supplemented by roots and fish, ravaging scurvy, hardship, and death sapped the strength and diminished the numbers of the ill-equipped band. When spring again came around, de Roberval was glad to gather his surviving followers and retreat to France. That practically

ended for half a century the efforts of France to establish herself in the New World.

Sir Francis Drake. England had scarcely begun the task of colonization; indeed she was occupied, if not obsessed, with another enterprise, namely, trying to find the north-west passage to India. Sir Francis Drake, endeavoring to sail around the world, came, in 1577, into the Northern Pacific Ocean where stood out before him, in all their noble grandeur, the snow-crowned mountains of what is now the Province of British Columbia.

Sir Humphrey Gilbert. Yet "England's Oldest Colony" was not intended for the West but for the East, where, on the island of Newfoundland, to whose shores the fishermen of France and England long had access, the royal standard of Queen Elizabeth was raised by that model of an English gentleman, Sir Humphrey Gilbert. Take a pair of compasses and on the map draw a circle with St. John's as centre, and 600 miles as radius, and you have the charter-territory of the English colony.

De la Roche. But France was to try again the task of settlement, and gave into the hand of Marquis de la Roche the titles that had been bestowed on de Roberval. With one ship and a number of convicts, in the place of unobtainable volunteers, he arrived off the coast of Nova Scotia and deposited his convicts on the sandy dunes of Sable Island, while he searched for some place like unto the safe waters where Cartier had found security. But caught in a storm, the ships of de la Roche were beaten back to France, and the commander thrown

into the prison of a former foe, whence he managed to convey information to the court of the king, who sent a reserve ship for the convicts, nearly mad with the horrors of their exile. The death of de la Roche ended another endeavor to settle in the new lands beyond the sea, and practically closed the record for the sixteenth century.

The Period of Colonization and Settlement

French Colonization under Champlain. But the fortune and colonizing spirit of France rose again in the seventeenth century with the achievements of Champlain. The scene shifted temporarily from the St. Lawrence to Acadia, where Champlain, in association with the nobleman, de Monts, endeavored to establish a colony, first, on the island of St. Croix, at the mouth of the river now bearing that name, and second, at the more favored Port Royal, on the protected body of water subsequently named Annapolis Basin. The colony of St. Croix, planned without foresight and with no experience to guide, became a tragedy, for after the difficulties of one winter, that of 1604-5, only forty-four survivors remained of the original group of seventy-nine. These moved in August to the better-situated Port Royal, and of the St. Croix colony scarcely a stick or stone remained. Across the Bay of Fundy, at Port Royal, events were for a time more promising, but the political fall of de Monts meant the loss of his charter, and the colonists returned to France.

In a few years, however, Champlain led a new group of colonists to the St. Lawrence, and by the rock on which in the days of Cartier stood the village of Stadacona, he built a group of dwellings and protecting forts which were the forerunners of the city of Quebec. From that central point, in endeavoring to control with a strong hand the interminable feuds between Iroquois and Algonquins, he explored the lake which now bears his distinguished name, subsequently traversed the Ottawa River, and then from Lake Nipissing went by way of the French River to Georgian Bay, thence along the valley of the Trent to Lake Ontario. But his object was not merely to explore but also to colonize, and as an illustration of his own conviction he brought his wife and family to Quebec in 1620—a practical protest against the plots and policy of the fur-traders who desired to keep the new land as a vast area for purposes of barter.

Despite difficulties that would have discouraged any but the dauntless, Champlain toiled on, and at the end of twenty years the main colony possessed one hundred and five persons in addition to those in the outpost and trading stations. Supported as he was by the genius of Richelieu, Champlain was awaiting the arrival of help from France for his starving colony, when an English fleet under Admiral Kirke arrived at Quebec. War had broken out between England and France, and the colony, that had dug wild roots in the woods to keep from starving, saw the English flag float over Quebec for the first time in 1629. But under the Treaty of

1632, Canada and Acadia were restored to France, and the day was bright for the future Colony when Champlain, "the Father of Canada," with the dream of his life about to be fulfilled, passed away on Christmas Day, 1635, at the age of sixty-eight.

British Colonization. Meanwhile England, mindful of the tragic fate of Sir Humphrey Gilbert in the autumn of 1583, had turned farther south to the land of Virginia, and though the attempt of Raleigh in 1585 was a failure, the Virginia Company succeeded in establishing a colony around whose name gathers the charming romance of Captain John Smith and Pocahontas. But in the achievements of the new century England had a larger share. Through the enterprise of John Guy of Bristol, a colony was established in 1610 at Conception Bay, Newfoundland.

Still further north, an English mariner attempted again the hoped-for north-west passage, and the tragic end of the endeavor made the name of Henry Hudson immortal. While serving under the Dutch flag, he sailed up the beautiful river which now bears his name and stimulated that colonizing enterprise which built the New Netherlands in the region afterwards named New York. Then, returning to the service of England, he and his son sailed away to the North, and came at last to that great inland sea, whose waters were to be their last resting place and now bear their illustrious name. A mutinous crew, in whom difficulties and hardship had engendered cowardice and terror instead of courage, turned father and son and two faithful

followers adrift in a little boat upon that uncharted sea which became their monumental grave.

It was, however, in the land of Acadia that there began the struggle which was to develop into a conflict for the possession of the New World. In addition to the colonies, like those of the Pilgrim Fathers in Massachusetts, which were gradually forming along the Atlantic seaboard, James I provided for another by granting, in 1621, a charter to a Scotchman, Sir William Alexander, for the possession of the whole Acadian Peninsula, Cape Breton Island, and, in addition, that stretch of land known as New Brunswick and Gaspé. Just prior to this, in 1614, the same King James had, on the strength of the discoveries of the Cabots, given a charter to the "Association of the Grand Council of Plymouth," which covered everything between the 45th and 48th parallels. This territory was designated New England. Since America already possessed a New Spain and a New France, it might well have also a New Scotland, part of which is now Nova Scotia.

The Scotch settlement was made on the shores of Port Royal Basin where the French Colonists had been established. During the ensuing years the supremacy of the land passed from English to French and from French to English, until the Treaty of Breda in 1667 gave Acadia back to France "in return for a little sugar island in the West Indies."

French Colonization Policy. The story of the development of New France is one of permanent interest, and one that, in the light of recent historical studies, aided immensely by the collection of illumin-

ating documents in Provincial and Dominion archives, needs to be re-told with the inevitable modifications. From the day when, in the year 1617, an apothecary, Louis Hebert by name, settled with his wife and two children in Quebec, as the pioneer colonists of Canada, to the day of the surrender of Montreal in 1760, there had been the incessant exploration of the new lands and the steady advance of colonization.

Sometimes it seemed as if the struggle were simply between the enterprising colonists, eager to establish homes, and the money-loving fur traders, equally eager for exploitation. The glory of Champlain is intensified by the fact that against the nefarious policy of the mere traders he stood like a rock, and insisted on keeping the pledge to colonize the land, and thereby Christianize the savage races who had the right of first possession.

When the colonies of Canada came under the French king there developed the admirable enterprise of building permanent houses. The mode of settlement which was followed was the "Seigneurial System" and was that characteristic of England and Western Europe from the twelfth to the sixteenth century. The land was regarded as belonging to the king, who, in return for military service and homage, granted estates to followers. In England these would have been termed "lords of the manor," but in Canada were named "seigneurs" and were magistrates as well as landlords. They divided up their immense estates, renting the divisions to their followers, who were called "censi-

taires," the descendants of whom have come to be known by the picturesque word "habitants."

Since the territories were gathered around the St. Lawrence and its tributaries, the sub-divisions of the land were arranged in long, narrow strips, so that each family had access to the river. As the children of the family grew, the father divided his holding so as to provide for his sons privileges similar to those he himself enjoyed. Over such an expanding colony the French king placed a sagacious man, Monsieur Talon, who not only supervised the work of the settlers, but did everything possible to secure new colonists. One of the means employed was that of bringing country girls from France to become the wives of bachelor farmers. Twelve hundred such young women were brought out in five years, and one marriage ceremony was simultaneously effective for thirty or forty couples whenever a ship with prospective brides arrived in port.

It was a growing colony of this type that received the guiding hand of the great Frontenac, who, whatever his personal defects and ambitions, served Canada with a genius as courageous as it was devoted. But difficulties of all sorts were multiplying.

The Period of Conquest and Construction

French Ascendancy. The beginning of the 18th century saw the situation in Canada very largely in favor of France. True, Port Royal ceased to be under the French flag, for an expedition under Colonel Nicholson obliged the garrison to surrender

in 1710, and the victor changed its name from Port Royal to Annapolis Royal—the royal city of Queen Anne—but it had to defend its title during a stormy period of forty years. The Treaty of Utrecht, in 1713, gave to England Acadia, Newfoundland and the Hudson Bay Territory, and to France the island of Cape Breton, and the islands of the Gulf of St. Lawrence (including the island of St. John, now Prince Edward Island). But Cape Breton was at the gateway of the St. Lawrence, and France still held that river and the Mississippi, in addition to the Great Lakes. Moreover, there lay beyond them the practically unknown West. Quebec had a population of about 7,000, Montreal 3,000, and the rest of Canada approximately 16,000—and the whole practically French.

French Advance in Industry and Exploration. It was inevitable, therefore, that English colonists would not move toward Canada, though the colonies in America were expanding. Whatever immigration there was must have been almost exclusively French. The people were prospering under agriculture, and the cultivation of flax and hemp provided materials for making coarse clothes. Fur trade and fisheries were sources of wealth, and in ships built with the timbers from the forests an export trade in fish-oil, pork and lumber was carried on with the West Indies. The peaceful pursuits of industry allowed also opportunity for exploration. In 1731, the Sieur de la Verendrye with a small band of followers, including his three sons and a Jesuit priest, journeyed to Lake Superior and to the Lake

of the Woods, thence by Winnipeg River to the lake now bearing that name, and ascended the Red River to its junction with the Assiniboine where he built Fort Rouge, now the centre of the cosmopolitan city of Winnipeg.

The wonderful lands and lakes and rivers discovered seem to have merely whetted the appetite of Verendrye for further journeys, for with his sons he went on to Lake Manitoba and Winnipegosis and even ascended the Saskatchewan River to the Forks where North and South branches meet. Thus was opened up a still vaster field for the fur trader. To conquer more worlds one of the sons of Verendrye travelled to the Missouri in 1742, and moved up the stream, until, on New Year's Day in 1743, there rose before him, on the far distant horizon, the glistening peaks of the Rocky Mountains. The spirit of exploration was contagious. Fur-traders pushed north and journeyed to the waters of the Athabasca and Peace Rivers, at whose junction they built a trading post, Fort Chipewyan. Canada was being discovered and every voyage of exploration made it more and more valuable until it seemed a priceless treasure for the British or French crown.

British Expansion in Nova Scotia. What is known as the War of the Austrian Succession was formally a war wherein England was fighting on behalf of the new Empress of Austria, Maria Theresa, but practically England was once more in battle to defend her colonies and protect her commerce on the sea. After the peace of Aix-le-Chapelle, in 1748,

steps were taken to tighten the hold already obtained in Nova Scotia, and, since Annapolis Royal was not considered a suitable place for the capital, the city of Halifax, named after the Earl of Halifax, who was President of the Board of Trade, was built in 1749 on Chebucto Harbour. Emigrants were offered land, provisions, tools, arms, as encouragement, and settlers of all sorts, artisans, and agriculturists, soldiers and sailors flowed into the new colony, which soon had a population of 2,500 people. A little while before Halifax was founded, the fall of Louisburg seemed to indicate that Nova Scotia would soon be British, and though the treaty of 1748 handed it back to the French, the final day of settlement was rapidly approaching.

The Decisive Conflict. Within eight years there broke out The Seven Years' War, which meant a final conflict for colonial empire. The English colonies by this time were about ten times greater in population than Canada and possessed greater wealth. Canada had about 60,000 people in settlements stretching along the St. Lawrence, concentrated a little at Quebec and Montreal and thinned out into the remote recesses of the wilderness, where the trading posts stood as doorways, through which came in the harvests of the fur trade. Away to the west lay an immense territory stretching to and including the sparsely-settled Louisiana, such vast territory skirted by a chain of forts so far from one another that the breaking of any one link might render possible the destruction of the whole chain. But even the appearance of strength was rendered

hollow by the rapacity and greed which characterized the administrators of government. Corruption within was as dangerous and more destructive than the enemy without.

The English colonies are reputed to have had a population then of 1,300,000, and the settlements stretched away along the Atlantic seaboard even to Virginia. Between the two great races, the French and the English, the struggle raged until 1759, when the decision was reached on the Plains of Abraham, and Canada passed under the flag of England. On the battlefield where the brilliant leaders of each side fell, mortally wounded, there stands a monument of stone erected in a national park, and the inscriptions to the memories of Montcalm and Wolfe are prophetic of the union of the descendants of the two peoples who fought so gallantly for the land they loved so well.

The Termination of the French Period. The surrender of Canada, on September 8, 1760, meant the termination of the French period which had been continuous since the discoveries of Cartier in 1534. Unfortunately many of the old French families, embittered by the results which seemed to them such a tragic conclusion to all the struggles of many generations, refused to live under the British flag, though they were promised protection in person, property and religion. They, therefore, returned to France, and thither also were sent any French troops who did not desire to remain in the land they had fought so valiantly to hold. The valleys of the St. Lawrence settled down to peace and the growth

of prosperity and population. British immigrants began to increase in number and settle in the great colony.

Difficulty in Fusion of Races. The Treaty of Paris, in 1763, which gave all Canada to the British crown, while it might assert sovereign sway over different races, could not possibly compel them to fuse into the unity of one people. Moreover, the administration of the laws presented difficulties to both sides. English settlers were somewhat arrogant toward the French-Canadians and had small appreciation for certain French laws and their mode of administration. On the other hand they had admiration for and confidence in the superiority of British laws, especially those relating to the sale and purchase of land, mortgages, marriage, trial by jury, and the like. Those divergent views, while they might not operate against prosperity, did effectively retard the diffusion of peace and the growth of good will. To eliminate some of the difficulties was part of the intention of the Quebec Act in 1774.

Some Provisions of the Quebec Act. Among the provisions of the Act there were some which should ever and anon be repeated for the information and the guidance of young Canadians. One was that the boundaries of the province of Quebec extended "southward to the Ohio and westward to the Mississippi"—though obviously that boundary did not remain a permanent limit. Another provision restored the French Civil Law, and another recognized the Roman Catholic Religion. Both of these con-

tributed mightily to that continuity in language, religion and tradition which has been distinctively characteristic of the French-Canadian people to this day. These recognitions, while dictated fundamentally on grounds of what was considered justice to a conquered race, were no doubt also prompted by expediency, for the attitude of the American colonies at that time was one of anger. When the French-Canadian people were later given the invitation and opportunity to secede from the British flag, they declined the proposal, and so preserved the northern part of this Continent for the hand that had acted generously toward them.

First Representative Parliament. Before that time came however, Nova Scotia, whose territory then included the present province of that name and also the territories now designated New Brunswick and Prince Edward Island, experienced a great development as the reward of many hardships endured. The loyal inhabitants were granted the boon of representative government, and the first Parliament of that type in Canada met at Halifax, in the month of October, 1758, with an Assembly composed of twenty-two members. Such a change brought many people, eager to settle in the delightful valleys of that land. Among the settlers were sturdy folk from parts of New England and from the highlands of Scotland. Such a forward step was full of promise and potency for Quebec, where the government yet remained in the hands of the Governor and Council. If Britain had been as far-sighted and generous towards the American colonies as she was

toward Nova Scotia and French Canada, the subsequent history of the world might have been very different.

Coming of the U. E. Loyalists. The revolt of the American colonies included an attack upon Canada which was vigorously and successfully resisted. But the Treaty of Versailles, in 1783, which acknowledged their independence, also transferred a considerable portion of Canada to the new republic whose northern and eastern boundaries then became those which now exist between the two countries.

The loyal colonists who had lived in that territory and who had staked everything in the defence of British possession were thus dispossessed and compelled to seek a new home. These hardy loyalists, rather than live under another flag, migrated, fifty thousand of them, into Canada, and thus not only, in a sense, made Canada anew, but demonstrated the devotion of British subjects. These thousands of patriots, who were thus transferred into Upper Canada and Nova Scotia, made an immense contribution to the life of the colony. In 1784, Nova Scotia was divided, upon the agitation of these colonists for representation, into the three provinces of Nova Scotia, New Brunswick and Cape Breton, the last mentioned, however, being brought back again in 1820, into Nova Scotia.

While the majority of the loyalists settled in New Brunswick, Nova Scotia, and Cape Breton, and practically transformed the social and political life of these provinces, many, probably ten thousand, penetrated along the St. Lawrence, to the northern

shores of Lake Ontario. In the hardships of those pioneering days the helping hand of Great Britain did much to atone for the past. Up to almost the close of the century, the government employed agents to make careful investigations regarding the conditions of these loyal souls, and made grants of money, land, implements and supplies of food to aid them in their struggle with the wilderness. A roll of honor was compiled containing the names of all loyalists who had come from the republic into Canada between the years 1783 and 1789, and all such were designated United Empire Loyalists and could attach to their names the significant letters U.E.L.

It would be an ungrateful age which could ever forget those pioneers, and an age that does not seek to know them is unworthy of the heritage they left behind. Their greatest bequest was that of heroic achievement. They felled the great trees of the wilderness, built the log cabin and the barn, cleared the little space for cultivation of Indian corn and vegetables, and ground their grain between two stones or crushed it with an axe. In the isolation of settlements divided by forest, those heroes and heroines lived, enduring hardness, their sleep frequently broken by the howl of the hungry wolf. Time to bestow on the fashioning of furniture they had but little; they were too busy trying to keep away the giant spectre of famine.

They did not always succeed. While the weak and shiftless invited trouble then as they do now, not even the strong and provident could avert the anguish of a bad harvest. The bitterest year, perhaps,

was that of 1788, the "Hungry Year," when children dug the ground for wild roots, and people boiled the early buds of the basswood, when men exchanged their land for flour or bran, and exercised every device of which they were capable to save their families from death by starvation. Of even coarse clothing they had but little. Cleared land was necessary for flour and hemp, and uncleared land was a capital rendezvous for Canadian wolves who had a fondness for the loyalists' solitary sheep. The backs of the deer supplied the lack due to the absence of wool. The ingenuity that overcame those difficulties would in the long run conquer the forest and plain. Isolation produced the co-operation of the "building bee," and the trusty axe and saw of men, who feared God and nothing else, built the home, established the school and erected the church as the best gifts to the people of a later day.

Representative Government Secured. The closing years of the century saw another forward movement in the attainment of representative government. Under the advice of Lord Dorchester—formerly Sir Guy Carleton, who, in recognition of his services to Canada, had been made Governor-General of all the provinces—the Canada, or "Constitutional," Act was passed in 1791. It divided Canada into two provinces, Upper and Lower Canada. Lower Canada, or Quebec, with about 125,000 people, remained practically a French province, and Upper Canada, or Ontario, with scarcely 20,000, became British, with English laws and institutions. Each had its own "Governor, Legislative Council, and House of

Assembly." In 1792 each legislature met, the one at Quebec, the other at Niagara, which latter was soon exchanged for Little or Muddy York, afterwards Toronto.

*The Period of Development of Government
and Immigration*

Confederation Consummated. The nineteenth century thus opened up with great prospects for the development of the country. The story of its great expansion during those hundred years would fill many a volume. Nothing need be said here regarding the heroic achievements of Canadians during the war of 1812-14. The more than one hundred years of peace between Canada and the United States have not only fully atoned for that misfortune, but have demonstrated to the world the delightful possibility of people dwelling together in political diversity yet moral unity. The peaceful years gave Canada time and opportunity to complete her political and economic machinery. The struggle for representative government was followed by that for responsible government, and, that achieved, the way was clear for the spread of the sentiment in favor of Confederation, which was finally consummated in the British North America Act of March 29th, 1867.

The Rising Tide of Immigration. The constitutional history of Canada is as interesting as a romance, but the most absorbing part of her story is that of the multitude of immigrants who blended

with her population. That multitude may be likened to a tide which gathered increasing momentum all through the last century, and reached astounding proportions in the first decade of the present century, until the catastrophe of the World War made it, for the time, almost entirely disappear. But all through the nineteenth century, in addition to the steady flow of immigrants, there were also bands or groups of settlers which have come to be designated "colonies." Before the close indeed of the sixteenth century such groups of Scotch people had arrived in Cape Breton and Prince Edward Island, and groups of English people rapidly increased the population of New Brunswick. Halifax, as already noticed, was practically a great colony, for thirteen transports filled with immigrants arrived in 1749 to build that city.

Lord Selkirk's Colonies. The opening of the nineteenth century saw the first attempt by a great colonizer, the Earl of Selkirk, who undertook to establish such a colony by transferring groups of people who had been evicted from their tenancies in Scotland and Ireland. Three ships of Highlanders were landed in 1803 in Prince Edward Island. Lord Selkirk himself described the condition of these 800 Scotch people when he visited them, how they had "lodged themselves in temporary wigwams, constructed after the fashion of the Indians, by setting up a number of poles in a conical fashion, tied together at the top, and covered with boughs of trees. The lots were laid out in such a manner that there were generally four or five families, and sometimes

more, who built their houses in a little knot together; the distance between the adjacent hamlets seldom exceeded a mile. Each of them was inhabited by persons nearly related, who sometimes carried on their work in common, or at least were always at hand to come to each other's assistance." In the following year, he again visited the colony at harvest time. They had grain of various kinds, excellent and abundant potatoes, had under cultivation from two to four acres of land, had built boats in which they had secured a considerable quantity of fish, and thus "were independent of any supply that did not arise from their own labor." Such were the capacities of colonists, who, as tenants, had been evicted from estates in Scotland and Ireland.

The colony on Prince Edward Island was so successful that Selkirk established another in the far western part of Upper Canada, and then, so convinced was he of the success of that kind of enterprise, that, in 1811, he purchased from the Hudson's Bay Company a large tract of land on the Red River, and settled there a band of Scotch and Irish colonists who were sent in by "the Hudson Bay Route." The new colony he named Assiniboia, and when some of its members were induced by jealous traders to leave and start a new home at Penetanguishene on the Georgian Bay, Selkirk sent out more immigrants to take the place of those who had gone. The centre of that colony is now, evidently, the beautiful little town of Selkirk, but its circumference may be regarded as the Prairie Province of Manitoba.

The Great Immigration of 1820-30. Despite the struggle involved in the war with Napoleon, the movement of British people westward to the new and promising land was considerably more than the casual reader would imagine. The British Parliament voted large sums of money—in one year no less than £68,670—to aid the willing, but indigent, folk to get to the land of new possibilities. Whether they had the capacity to make good amid the rigors of a new country with a different climate from that of the homeland, was only a remote consideration. According to the Government Commission, which made a report in 1831, the “annual flow” was at least 20,000. One historian, Dr. George Bryce, designated the decade 1820-30 as the period of “The Great Immigration.” That immigration was almost exclusively British, for the day of the “foreign tide” had not yet arrived.

What These Pioneers Did. These British were the pioneers who prepared the way for the rapid rise of Canada following Confederation. They felled the giants of the forests, cultivated the soil, built the bridges, constructed the roads, struggled with heat and cold and plague, established the towns, planned the cities, and turned the wheels of commerce. They did more. They laid the foundation for the culture of science and religion, and for the expression of both in literature. If the institutions of higher learning may be regarded as an indication of the progress of a people, then let it be remembered that before Napoleon was crushed at Waterloo in 1815, Canada had three distinguished

colleges—Kings, (Nova Scotia) established in 1789, New Brunswick in 1800, and McGill in 1813. Before Confederation was formulated, ten more were founded—Dalhousie in 1821, Toronto in 1827, Acadia in 1838, Queens in 1841, Victoria in 1841, Bishops in 1843, Trinity in 1852, Laval in 1852, St. Michael's in 1852, and Mount Allison in 1862.

The Difficulties They Faced. When one contemplates the conditions that beset the immigrant pioneer of the early part of the nineteenth century, the wonder gradually increases at the inherent natural fibre of the people who survived those indescribable difficulties. The pages of Lord Durham's report in 1838, bear indisputable testimony to the tragic circumstances which the men and women of that time had to face. Since nearly all the immigrant people were then of British stock, there were the compensations arising from the community life afforded by common speech and tradition. But not even these could fully assuage the hardships of the pioneers facing the unconquered wilderness, out of which must be fashioned roads, schools, post-offices, churches, and all the features of comfortable civilization.

Their Hardships on the Voyage. But the immigrant had not to wait until he reached the wilderness of this land before he met hardship. Whatever may have been the adverse conditions of life in the homeland, the arduous battle with the new began the moment he left his native shores. The voyage by sailing vessel occupied six weeks and frequently extended to eight and nine. The ships, despite all

precautions of the Passengers' Act and the Imperial Act, were overcrowded, and badly as well as inadequately provisioned by owners whose main enterprise was making money from the business of transportation.

Reforms in Care of Emigrants. Lord Durham, whatever his personal faults, rendered this land a lasting service by making known the situation to the British Government in 1838. Then, as ever, knowledge was the prerequisite of improvement, and vigorous hands, coupled with honorable hearts, began long-needed reforms. The Amendments to the Passengers' Act secured greater care of the emigrants, a tax was imposed whereby the sick and destitute could be helped, a quarantine station was established at Grosse Isle which became public property, where all ships were to be examined by Government officials, and the steady stream began to flow under better guidance than had hitherto been known. Twenty-five years later, in 1861, the combined population of Quebec, Ontario, Nova Scotia and New Brunswick equalled 3,090,561. One hundred years before, at the death of Wolfe (1759) the total population of Canada had been but 60,000.

Immigration 1830-40. The tide had been moving westward. Whatever had been its yearly amount in the first decade of the nineteenth century, that of the second decade was probably greater. From 1820 to 1830 it was estimated, as already indicated, at not less than 20,000 per annum, while from 1830 to 1840 it averaged over 27,000. Fortunately, the



NEW COMERS READY TO DISEMBARK.



ONE OF CANADA'S GATEWAYS--QUEBEC.

figures for the great part of that decade are available and they show the following:—

1831.....	50,254	1835.....	12,527
1832.....	51,746	1836.....	27,728
1833.....	21,752	1837.....	22,500
1834.....	30,935	1838.....	4,992

In eight years, then, 222,704 immigrants sought homes in these new lands, despite all the dangers of voyage and of settlement. Yet the contrast between the figures of 1831 and 1838 indicated that “something was wrong.” There was, unfortunately, the failure or disinclination of the two great racial sections of Canada sympathetically to understand each other, and where toleration and generosity would have produced unanimity, bitterness and distrust brought division.

Growth Since Confederation. Over the disputes and mob violence of that day it would be better to draw the veil of forgetfulness, and turn to the brighter and happier days following Confederation—effective on the first day of July, 1867, the birthday of the Dominion! That day saw consummated the union of four weak provinces which had been separated by wilderness and water, but more by jealousy and strife. These four provinces contained the following:—

	Area in Sq. Miles	Population
Quebec	188,688	1,111,566
Ontario	101,733	1,396,091
Nova Scotia	20,907	330,857
New Brunswick	26,173	252,047

Prophets of gloom fifty-five years ago declared failure was inevitable, and that out of such heterogeneous elements no enduring fabric could be made! The Dominion has since increased to 3,729,665 square miles with a population of about nine millions, and its enduring properties depend on the capacity of youthful Canadians to prove themselves worthy of the heroic pioneers who made a nation possible.

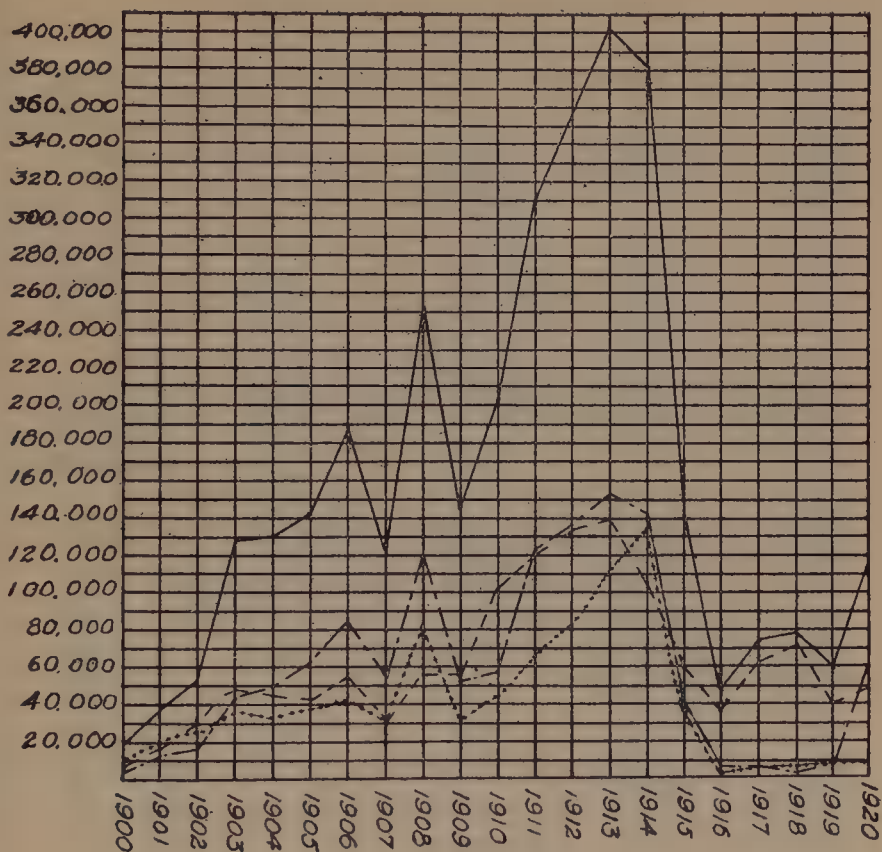
Contribution to Immigration by Railway Extension. The expansion of territory, however, from coast to coast suggested by its sheer mass an immense giant without nerves. Lack of nerves prevented freedom of movement, and without such freedom there could not be that organic union which is so essential to a national spirit. The completion of the Canadian Pacific Railway, in 1885, was the beginning of the process of furnishing this giant of the north with the appropriate nerves, and the resulting communication and transportation provided for that rapid growth of sentiment which is the very heart of national aspiration. But the expansion brought with it the specific problems the children of this day are called upon to face. Railroad extension opened up the vast resources of prairie, forest and mine, and contributed to the great tidal wave of immigration so characteristic of the past twenty years. The complexity of the tide is a more difficult problem to solve than is its sheer magnitude.

The Problem for Discussion. This introduces by way of a rather long story the problem with which the following discussion is concerned—how out of

such diverse, even heterogeneous, factors there can be fashioned a nation homogeneous in character, enterprise and outlook, taking its place in the councils of the world. The history, so inadequately and even crudely sketched, shows a line of human development from the fifteenth century which runs as if guided by Providence—who shall say it is not so guided?—to the situation that confronts the youth of Canada to-day. One response to that problem would be arrogantly to declare the whole course of history during the last 500 years to have been a blunder, that this is “a white man’s country,” that white man means Englishman or Anglo-Saxon, and that a white man’s country it must remain.

Such a response is scarcely worthy of criticism, and yet, it is so persistent that it can not be treated with contempt. It may be pointed out, however, that originally this was a red man’s country, and that he was dispossessed at first by the Frenchman, who was in turn conquered, but not dispossessed, by the British, whose custom is to give freedom and full opportunity for development to the conquered, who are admitted to the full rank of responsible citizens. Will the British attitude be less fair to the many thousands who have come out, not in the pursuit of war, but in the interests of peace and industry? If so, it will follow as the night the day that Canada will never be a nation, and not only will her political institutions be but a tinsel exterior covering weakness and decay, but the work by the pioneers of the past will be but labor in vain.

In a country the inhabitants of which are nearly one-third French-Canadian with a continuity of religion, language and tradition, a little more than half British, which also possess a continuity, though marked by less unity of religion, language and tradition, and the remainder, representatives of nearly all the other nationalities under heaven, with quite different traditions, languages and religions—in such a country the fusion of these many diverse elements into the unity which is essential to a sound national spirit is the task of the future. If the youth of the land “put their backs into the job,” it can be done; if they turn away in supercilious pride they will not be worthy of the ancestors that gave them birth, and the possibility of a nation will be thereby destroyed.



Immigrants from United Kingdom. ————
 " " States - - - - -
 " " other Countries.
 Total for period ————

IMMIGRATION INTO CANADA 1900 TO 1920

CHAPTER II

MISSIONARY PIONEERS

There is a common saying, among persons interested in world commerce, that "trade follows the flag." By that is meant that wherever the flag goes, in conquest or possession, trade automatically follows. To the eyes of many of the early explorers, this New World, with its wonderful distances and astonishing resources, was a vast domain of prodigious wealth to be exploited in trade. It is perfectly clear that the motive of trade and the desire for wealth powerfully impelled the Old World in its exploitation of the New. It was at least one of the impulses urging on the Dutch, Spanish, French, and English trading companies. Trade and territorial expansion are not things to be despised, and there is very little danger of their neglect. Trade follows the flag.

The Work of the Missionary Pioneer in Nation Building

But does trade follow the flag? And how long? How long did it follow the Spanish, the Dutch, the French, or the English flag? How long could trade follow a flag that moved with the purpose of conquest, seizure of land, subjugation of peoples and ex-

plotation of resources for wealth? Whence came the new principle that the native peoples of these lands were not to be despoiled in the interests merely of the foreign trader—a policy that would involve eventually the annihilation of all trade? Trade with people who are hostile and resent intrusion into their midst is manifestly difficult. They must first be won to a peaceable attitude, for trade involves at least two parties sharing in the transaction. Peoples between whom rages a war of extermination are not amenable to trade.

Obviously you cannot trade very successfully with people who despise your products and detest yourself. Savages or semi-savages who prefer the garb of nature will not be disposed to purchase your cottons and woollens, your machinery and your culture, unless they are first won to an amiable and friendly disposition. That task lay with the missionary pioneer, and right well has he performed his work. Into the remote areas of the dwelling places of mankind he has gone, undeterred by cold and heat, disease and death, to win, by the voice of persuasion and the nobler art of generous service, the untutored people of the world to that citizenship among whose by-products may be reckoned the sociability of trade. To that principle let the hosts of Asia and Africa testify. Trade follows the flag when the flag is accompanied by the missionary.

The dream of France in the sixteenth century was to establish in the Western World a "New" France, fashioned largely on the model of the "old" in Europe. In the vast domain on whose edge were

established the colonies of Jacques Cartier and Champlain, the French adventurers found a rigorous climate and a savage people but a country rich in timber, fish, furs and other natural resources of which they had only the vaguest notion. Experience was showing that upon the methods of cruelty adopted by the Spaniards, and of mere trade as followed by French commercial companies, no permanent settlement as a basis of Empire could be made. It could only be accomplished by the transfer of families, and the steady development of all that family life represented in the civil institutions of law, government, school and Church. The foundation on which an empire might be built required the work of the missionary.

*Missionary Pioneers of the
French Period*

It should not be forgotten that the purpose of France, as exemplified in the mission of Champlain and all who shared his spirit, was two-fold—to colonize and to Christianize the new domain. In both these tasks the people of France were the pioneers of the Canadian life of to-day. Into the early colony of Port Royal there came, in 1610, Father La Fleche whose purpose was not only ecclesiastical supervision of the young colony, but missionary enterprise among the Indians, especially the winning of old Chief Membertou and the members of his tribe. The enthusiasm of the old warrior for his new faith issued in the proposal, so reminis-

cent of some periods of mediæval Christianity, to offer the surrounding tribes the choice between the new religion and war.

Like the founders of their Order, these early missionaries disregarded the sufferings of the flesh as they penetrated into the depths of the forest, faced the anger and even the torture of a savage foe, and walked into the midst of death in a thousand forms that they might win savage Indians to the faith. Measured by the standards of that day, or even this day, they were men of learning and culture, whose undying courage and personal devotion to a cause the children of a later day may well recognize. Abandonment of the comforts and ease of civilization that he may share his faith with the folk who live only on the rim of light has always been the captivating feature of the missionary pioneer.

When Champlain established his colony on the St. Lawrence, in 1615, he brought out from France four priests of the Order of the Recollets, "pledged to poverty and inured to self-denial." Coupled with the religious supervision of the colony was their burning desire to convert the Indians. In that endeavor they were the first Europeans whose feet traversed the territory between the Bay of Fundy and the St. Lawrence, and who, within five years, were acquainted with every great trail in that vast wilderness which is now the cultivated provinces of New Brunswick and Nova Scotia.

Upon the recall of the Recollets to France the Jesuits became the religious leaders. A significant

fact is that those Jesuit missionaries were the pioneers of the arts of education and medicine, for they established schools and colleges, and erected hospitals—two indispensable factors of any civilization. The Church was therein the pioneer promoter and led the way for the State. In 1636, a college was endowed. About the same time there was provided, near Quebec, a home for Indians who had been won to the new faith and needed instruction and care, while the work of caring for the sick was undertaken in the Hotel Dieu, and thus the work of healing suffering bodies went hand in hand with the culture of the intellect; and the honor belongs to the missionaries.

When Father Briand arrived in Canada to minister to the needs of the folk of his faith who had been laying the foundations of a colony, he found in 1766 about 70,000 Catholics, 138 priests and 100 parishes. In 1914 there were 2,833,041 Catholics, 3,600 priests, 2,070 parishes and missions, 1,965 churches and chapels. At the present time, therefore, there must be about three million adherents of the Catholic faith in Canada, and the monetary value of their various institutions is so enormous that no other evidence is needed to show how thoroughly it is wrought into the warp and woof of the fabric of Canadian life. The significance of this indisputable fact for the future of our country will be referred to later.

Missionary Pioneers of the Protestant Churches

The annals of Protestantism go back also into that pioneer past when the foundations were being laid. One need only recall the life of Puritanism and the story of the Pilgrim Fathers to see how vigorously such plants may grow when transplanted to a free soil.

The Huguenots. The first Protestants to settle in Canada were the Huguenots, those French Protestants whose heroism and tragic persecution in France is familiar to all. Probably the first settlement in Canada was by the Huguenots, Chauvin's little colony at Tadousac, which after three years of terrible suffering broke up in 1598. Though De Monts, the De Caens, the ill-fated Madame La Tour and others of the leaders of the period were Huguenots, no trace of any organized Protestant worship has been left. The treatment of the Huguenots by their Roman Catholic fellow-countrymen was such that when later orders came from France to introduce into Canada the terrible "dragonnades" by which so many Huguenots were destroyed in France, the Governor replied "Praise be to God, there is not a heretic here." The Huguenots had all been driven out of the country or had escaped to the New England Colonies.

Anglican Pioneers. Anglicanism was early on the scene of labor in Canada for, after the capture of Port Royal in 1710, a service was held in the French Fort, in "thanksgiving for the success of the British Arms in reducing the fortress." Port Royal

then became Annapolis, and thereupon an Anglican clergyman, Rev. Richard Watts, who was chaplain to the forces, added to his duties the task of teaching a school of fifty children. When Halifax was built, two clergymen of the Church of England were appointed to minister to the religious needs of the settlers.

Even in those early days there was the undoubted conviction of the obligation of the Church to furnish the essentials of education as well as the influences of religion to the community. The clergyman and schoolmaster were fellow-laborers. The call for both was very great in those pioneer days of Nova Scotia, for the colonists needed all the instruction, patience and guidance the advocates of better things could give. Then, as now, the pioneer was bearing a heavy burden in the conquest of the wilderness, and the missionary of the Cross, if true to his vocation, had to share in the toils and dangers of people who were inevitably poor, or they would not have been colonists, but who yet were courageous or they would not have conquered in the fight with primitive nature.

The journeys of the missionary, on foot, on horseback, by land or by water, through morass and forest, exposed to storm and rain, made him indeed a fellow-sufferer with the pioneers who were bound to respond to courageous solicitude for their welfare. When the United Empire Loyalists migrated into Nova Scotia and into Lower and Upper Canada, they found the way, in some measure, prepared, and the

expansion of Anglicanism went on rapidly with the increase of the population. But not even the capacities of the Church could keep pace with the needs of the increasing settlers, and the East of Canada experienced, in the early part of the nineteenth century, the same situation as the West did in the early part of the twentieth—long stretches of country sparsely settled and no ministrations of religion. While not necessarily involving degeneracy, such a situation can prepare the way for it.

Here is an echo from New Brunswick in those early days: "From Woodstock to Grand Falls, nearly eighty miles, a district inhabited chiefly by disbanded soldiers, there was no minister of any denomination and no outward profession of religion whatever. With difficulty could a Bible be found with which to administer an oath." Many other districts were in a similar state of religious destitution. This was not peculiar to the history of New Brunswick, but applicable more or less to every province as "westward the star of Empire took its way." But the missionary followed the star, and the needs of colonists in the settlements of Quebec or on the frontier of Ontario brought forth such a response from the Anglican heart that now the missionary and his message are found from the east coast of Newfoundland to the borders of Alaska.

While true to its tradition in the insistence on higher learning, as witnessed by the schools and colleges it has founded throughout the Dominion, the Anglican Church has not been indifferent to the needs of the frontier. Its services will be found on

the Skeena, the Nass, the Stikine, and even on the edge of the Arctic circle. The names of the strong men, who were not repelled by the hardships of the frontier, should still be efficacious, as live coals from the altar, in giving voice and zeal to those who have entered into their labors. Think of Bishop Machray in his supervision of mission stations in Manitoba and Saskatchewan travelling to James Bay, and in 1869 making a journey to Cumberland on the Saskatchewan River. "In one of these journeys he travelled one thousand miles in a dog-sled and slept seventeen nights by the camp-fire in the open air with the thermometer forty degrees below zero."

Think also of Bishop Bompas, laboring for forty years on the Athabaska, the Mackenzie and the Yukon, and ask what comforts were obtainable in those northern lands; or of Bishop Stringer, dwelling among the Eskimos of Herschell Island and the miners of Dawson and the Klondike; or of Bishop Holmes, pioneering in the Peace River district; or of those unnamed and forgotten souls whose loss of fame did not diminish the brightness of their light. These men had witness borne to them, yet their work without us cannot be complete. Along the hard pathway of the eighteenth and nineteenth centuries they travelled often with weary feet, and at the end of many a day must have wondered, as they sought the relief of sleep, if the youth of the twentieth century would prove worthy of the heritage bequeathed to them.

Presbyterian Pioneers. The Pauline injunction, however, of seeking earnestly the best gifts has been

followed by all branches of the Christian Church, and by none more zealously than the Presbyterian. It is of interest to know that the first Presbyterian minister came to Canada in 1764 from the colony of New Jersey—a fact which should contribute to the continuance of affection between two great branches of Presbyterianism. From the evidence already given regarding the settlers in Nova Scotia and New Brunswick, it is clear that they were largely from Scotland. Since the Church of Scotland suffered a series of secessions throughout the eighteenth and first half of the nineteenth century, it was inevitable that the divisions there would be more or less perpetuated here. Despite the needs and urgency for unity of action in a new country where concentration meant strength, there were at one time, about the middle of the last century, no less than eleven distinct branches of Presbyterianism in Canada. One of the most astonishing and inspiring things in the history of religion is the fact that these all fused into the great Presbyterian Church in Canada at the same time that their energies were bent to the spread of the Gospel in the new land.

Fifteen years after the founding of Halifax, there came to Acadia the first ordained Presbyterian minister, Rev. James Lyon, from New Jersey, and to Halifax from Scotland in 1766 Rev. James Murdoch. The succession, however, was not very well maintained by the Church of the homeland. The Dutch Reformed church near Lunenburg, unable to get a minister, resolved to ordain one of their own members, and for this proceeded to “create” a

Presbytery which they solemnly convened on July 3, 1770, the first on Canadian soil. Composed as it was of a minister from New Jersey, an Antiburgher from Scotland—Rev. James Murdoch mentioned above—and two Congregational ministers, it showed, by conducting an ordination service, how “flexible” the Presbyterian system could be, and how ardent God-fearing people were ready to adapt the system and themselves to the crying needs of the time.

In the closing years of the eighteenth century, Rev. James McGregor came to the Province of Nova Scotia to found a mission. A graduate of the University of Edinburgh in Arts and Theology, strong in physique, and tireless in endurance as he was unflinching in courage, possessing a cultured intellect with poetic gift, a good scholar and passionate preacher, he carried on a ministry which not only covered Nova Scotia, “but extended to Prince Edward Island, Cape Breton, and New Brunswick.” Throughout the summers and winters of forty-five years that dauntless man gave his best to the people of the colony, sharing their poverty and hardships, their plenty and successes, weeping with those who wept and rejoicing with all who had cause for gladness, moulding like a master artist the plastic clay of human social life. In the Presbyterianism of the Maritime Provinces his name shall remain blessed.

Of the long struggle for religious equality before the state, into which the Presbyterians of Nova Scotia were among the first to enter on behalf of freedom, little need now be said, for the battle has been won and the animosities may be forgotten.

The challenge presented by the presence of special privileges led to the establishment of independent schools and colleges, which drew generous support from Presbyterianism throughout the land as the colleges followed the tide of population. The influence of such schools in providing men for the ministry, which the Church in Scotland could not supply, cannot at this day be adequately estimated.

Nor is it necessary to indicate the steps whereby the eleven different branches of Presbyterianism united into the Presbyterian Church in Canada. Any one looking over the events since the consummation of that Union in 1875 must rejoice greatly at the things wrought. Instead of a number of diverse branches whose ministers served the needs of the individuals attached mainly by birth to such groups, there operated a vigorous corporate Church whose task and glory it was to share in weaving the fabric of a nation. Solidarity could effectively perform that of which separate denominations could only dream. The share now made possible in the social and moral reform of the young nation, the possibility of expansion into the oriental world of India and China, so soon to follow upon Union, the extension of the influence of the preacher, the teacher, the hospital, into the growing West—all these and more indicate the completion of union to have been the fulfilment of the will of God.

But all these achievements required the devotion of men who would be worthy of the early pioneers. Imagine, if it be possible, the life of Rev. Robert McDowall, for forty years travelling his parish,

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which stretched along Lake Ontario from what is now Brockville to Toronto; or that of Rev. Daniel W. Eastman, who for the first half of the nineteenth century ministered to the people throughout the Niagara district, until blindness retired him from sacrificial labor. When the day came for the Presbyterian Church to send her messengers into the vast West between the Lakes and the Mountains, the spirit of the early heralds of the Cross was reborn in men like Rev. John Black, for ten years the Church's sole representative in the Red River Mission, sending out his call for the expansion of the Gospel among the Indians, and like Rev. James Nisbet, who responded to the call by planting, in 1866, the first Presbyterian Mission to the North-West Indians, "five hundred miles north-west of Fort Garry."

From 1881 to the close of the century there was an incessant tide of immigration from all parts of the world overflowing the prairies, and even the shores of British Columbia. In the midst of that tide labored Rev. James Robertson, the first Superintendent of Missions for Manitoba and the North-West under the Presbyterian Church. From year to year missions grew, churches and manses were built, so that between 1882 and 1887 a new mission station was added for every day in the week. During the years of the present century the same story is continued to the far away Yukon, where mission stations were established at strategic centres by which gold-seeking miners might be aided in seeking also the Pearl of Great Price. There, too, at Dawson City

was built a hospital. Thus from early beginnings to its present consolidated proportions the Presbyterian Church has been one of the great forces operating for the righteousness of the nation without which all other wealth would be in vain.

Methodist Pioneers. There may be something prophetic in the fact that the story of Methodism in Canada is very much like that of Presbyterianism, and the similarity of story may be but the prelude to the Song of Union on a future day. In the closing years of the eighteenth century, these two movements "grew in beauty side by side," for though Lawrence Caughlan planted Methodism in Newfoundland in 1765, it became established in Nova Scotia after 1779, when William Black was converted through association with devout Yorkshire people who had preceded him there. He became their leader and under his evangelistic efforts the movement so expanded that he was appointed, in 1791, Superintendent of the Methodist Church in that Province. Like Anglicanism and Presbyterianism, Methodism also moved westward with the expansion of the people, and shared the hardships as well as the glory of the potential nation.

In the pioneer service of those early days the saddle-bag preachers of Methodism were identical with others in endurance, in sacrifice, in purpose, and varied only in certain phases of the message they preached. From the influx of Loyalists the strength and numbers of both were increased, and in the struggle for religious liberty, they served with distinction. In the conflict for educational rights

Egerton Ryerson took a leading part and has left a permanent memorial in the Education System of Ontario, which has served as a model for the Western provinces. Methodism is also similar to Presbyterianism in the fusion of its diverse branches into one corporate body in 1883, and both have worked together in fellowship for the stability of the nation.

Such achievements are too apt to be taken for granted by all who see the beauty of the product, without keeping in grateful remembrance the titanic souls who cultivated the ground and sowed the seed. Turn back, then, to the closing years of the eighteenth century and see a man, William Losee, carrying a petition from the people of Upper Canada to the New York Conference, with the prayer that a missionary be sent them. When the request was granted he himself volunteered for the work. Then when the winter had sufficiently advanced to freeze the river, he set out on horseback to travel through the wilderness of New York to the St. Lawrence and the Bay of Quinte. Along the route followed by many of the Loyalists, this gallant rider and horse passed in the cold of winter, and after some weeks, during which he was frequently alone in the wilderness, arrived safely, in the month of February, at Adolphustown.

Imagine, again, the experiences of Rev. Nathan Bangs, in the early days of the nineteenth century, on those lonely journeys throughout the peninsula of Niagara, with its settlements scattered from Lake Erie to Lake Ontario. To complete one round and

preach daily to the isolated groups of people meant a tour of six weeks, during which he many a time simply tied his horse to a tree and slept where he could. When transferred to the region of the Bay of Quinte, his zeal was tireless, as he rode, visited and preached through the summer and on into the autumn, when with many others he was seized with typhus, which had become epidemic. Seven weeks of wasting disease used up his strength and so affected his voice that preaching was impossible for months, and his speech was marred for the rest of his life. And his remuneration in money was twenty dollars ■ quarter!

Or read these extracts from the letter of William Case to Bishop Asbury, regarding the completion of a journey from Ancaster to Detroit in 1810: "I waded through deep water as well as deep mire most of the two hundred miles to the Thames, and then another hundred miles to Detroit. I preached in different places as I passed along. . . . I proceeded through the French settlements to Malden, preached to a large congregation, and thence to the New Settlement, near the head of Lake Erie and fifty miles from Detroit. This is perhaps the most wicked part of America. . . . Amusements are horse-racing and gambling, with excessive drinking. The Sabbath they make a special day for visiting, hunting and fishing. I was told there were some who would not hesitate to take my life if they could do it without being detected. I felt my soul in a flame. I loved these men and could weep for them, yet in the discharge of duty I feared neither men nor

devils. . . . Houses formerly given up to carnal sports were opened for the worship of God."

Once more a picture. It is of a lad born in 1820 in the city of Kingston. When the family moved to the backwoods on the road to Penetanguishene, where there were no schools, books gave place to the tools of the settler. Converted at nineteen, and married at twenty-two, he decided to become a missionary, and spent six years among the Indians at Garden River near Lake Huron. After three years' experience at Rama, a transfer to Norway House gave him supervision of all the missions between Lake Superior and the Rocky Mountains. In response to the appeals of the tribes west of Norway House, the missionary, in the spring of 1862, began a tour of twelve hundred miles, by boat to Fort Garry, by horseback across the prairies, over the South Saskatchewan at Batoche and the North at Carlton, then to Whitefish Lake, and finally selected a place for a new mission at Victoria, now named Pakan, on the Saskatchewan, nine hundred and twenty miles north and west of Winnipeg.

Leaving his son at the new mission, he returned to Norway House for his family, and was back again to the mission in the following summer, to begin among Indians and traders those wonderful labors which have made his name blessed. To the camps of Indians far and wide his tireless feet journeyed, conveying help and good-will, adjusting quarrels, promoting peace, fighting disease, erecting schools, building missions and preaching the Gospel. But he did more. In one visit to Ontario he inspired the

people with the possibilities of the West and took back a band of missionaries, George Young, Eger-ton R. Young and Peter Campbell, whose deeds proved them worthy of the Church that sent them. When danger and rebellion threatened he negotiated between the Indians and the Government for reconciliation. When epidemic disease made havoc among the tribes and in his own family, he laid away in the bosom of Mother Earth his two daughters, Flora, of eleven, and Georgina of eighteen years, victims of the plague. A few years later, the noble man himself, while hunting buffalo for meat, in January, on the prairie near Calgary, set out for the camp, but probably became lost in the storm, for some days afterwards the frozen body of George M. McDougall was found in his last sleep.

Stories like these abound in the history of the nation, which is a series of stories. The achievements of men like Losee, Bangs, Case, Evans, Rundle, Woolsey, the McDougalls, the Youngs, Crosby, Woodsworth, and others whose deeds are woven into our national life, though their names be unknown, have made Methodism "a mighty power in the land."

Baptist Pioneers. Baptist annals also are replete with stories of the heroism and devotion of missionary pioneers, men whose profound conviction of truth, wonderful endurance, willingness to suffer privation, and indomitable perseverance mark them as among the nation builders of our Dominion.

Those annals date back to 1763, when the first Baptist Church in Canada was organized at Horton,

Nova Scotia, by a minister from Massachusetts. This church, however, had but a short history. In the same year a church was organized at Swansea, Massachusetts, the members of which, shortly after, with their pastor, came in a body to Canada, settling at Sackville, New Brunswick. A few years later, they moved back to New England. In 1778, Nicholas Pierson, a local preacher from England, with nine others, who have been called "the father and founders of the Baptist denomination in the Maritime Provinces," organized what is now the Wolfville church. With the organization of this church, the denomination entered upon an independent existence and began aggressive service.

The pioneer builders of those days were men not only of abundant and untiring labors, but of large vision and wise statesmanship. They inaugurated the Home Mission work of the body in Nova Scotia, in 1800, by commissioning two of their number to preach the Gospel on the shore east of Chester, for which service each was to receive five shillings a day for three months, the Association pledging itself to see that the amount was paid. With noble heroism and great sacrifice, these pioneers, in 1829, began the Educational work of the denomination by founding Horton Academy, followed nine years later by the establishment of Acadia College. In 1838, they formed their first Foreign Missionary Society, and seven years later, sent out to Burmah, Rev. R. E. Burpee and wife—the first foreign missionaries from Canada to the non-Christian world.



(From an old engraving.)

PIONEER DAYS.

Governor's House, St. Paul's and St. Matthew's Churches, Halifax, 1777.

LAKE HELENA, MT. ROBSON PARK, BRITISH COLUMBIA.



In Ontario and Quebec the work of the early pioneers gathered mainly around four centres—the Eastern Townships of Quebec, with which is associated the name of William Marsh, the first pastor of the church at Caldwell's Manor, which was organized in 1794; the Ottawa Valley, where, in 1816, a colony of Scotch Highlanders settled, who, immediately on their arrival, set about arranging for carrying on religious work, and from whom have sprung many of the strongest ministers and leaders of the denomination; Haldiman, where as a result of the labors of Reuben Crandell, a young evangelist from the United States, a church was organized in 1795; and Beamsville, where, it is claimed, a house of worship was erected as early as 1776. To the Northwest was sent, in 1873, Rev. Alexander McDonald, whose tireless and devoted activities marked the beginnings of Baptist work in those Provinces.

It would be interesting, if space would permit, to tell the inspiring story of many of those noble pioneer nation builders—of Joseph Crandell, the father of Baptist work in New Brunswick, whose extensive preaching tours and wise leadership resulted in the establishment of many churches in that Province; of Edward Manning, one of the strongest and most influential of the early pioneers of Nova Scotia; of John Gilmour, whose memory will long be revered in Eastern Ontario and Quebec for the large and devoted service he rendered in those early days both as missionary and as educational leader; of Daniel McPhail, commonly spoken of as "the Elijah of the Ottawa Valley," a man who

possessed a veritable passion for soul winning; of Robert A. Fyfe, perhaps the greatest leader Canadian Baptists have ever had, a man who was not only pre-eminently the unifier of the heterogeneous elements of the denomination in its early days, but was also an outstanding figure in the struggle for religious equality; and of other noble and devoted souls, many of whose names are not so well known, but who amid privations and hardships that the present generation can scarcely understand, and with incessant and devoted toil, contributed, in no small measure, to the laying of the foundation for our religious, social and political life—foundations upon which we to-day are called upon to erect the superstructure.

Congregational Pioneers. The Congregational Churches, too, have shared in the pioneer work in Canada. Second in time only to the Anglicans, the early Congregational pioneers established their "Cotton Mathers" Church in Halifax some time between 1750 and 1760. After the expulsion of the Acadians in 1755, Governor Lawrence sent to the New England Colonies inviting settlers. The grandsons of the Pilgrim Fathers of the Mayflower took counsel with one another and demanded a charter of religious liberty. This assured, they came to Nova Scotia and New Brunswick and established there Congregational settlements and churches.

In 1770, of the seven Congregational ministers then in Nova Scotia, three were graduates of Harvard and one of Yale. The churches, however, did not depend only upon the services of these early

pioneer missionaries. They could and perforce often did carry on without any minister. The deacons of the first church in New Brunswick, that at Sheffield, held regular preaching services every Sunday for twenty years without a resident minister, and the little church at Margaree in Cape Breton has kept its doors open to the present day, though at one time, for nearly forty years, it had only occasional supplies. Among the early ministers in the Maritime Provinces, the Rev. Henry Alline, a pioneer evangelist, stands out as the leader in a remarkable revival that spread throughout Nova Scotia.

Into the Eastern Townships of Quebec the early Congregational pioneer preachers came from the New England States. Travelling on horseback through the woods to the little settlements, they did a noble work and laid the foundation of the Congregational churches now to be found in that section.

Another group of Congregational missionaries came direct from the old Motherland up the St. Lawrence, settling in Montreal and then passing on to Upper Canada. Of this more numerous group the outstanding figure is that of Rev. Henry Wilkes, who, through his pastorate of Zion Church in Montreal, his energetic labors as Missionary Secretary and his many missionary journeys, was one of Canada's real nation builders.

In Upper Canada, the oldest Congregational church is that at Frome, near St. Thomas. This church was established in 1819, under the name "The Congregational Presbyterian Prince of Peace

Society," by an English Congregational layman, who was subsequently ordained, the Rev. Joseph Silcox.

The spirit of toleration and co-operation with those of other denominations manifested by these early Congregational pioneers and their successors has done much for the promotion of interdenominational fellowship and Church Union in our Dominion.

Women Pioneers. What shall be said of the women who shared in the task as well as in the glory of the last two hundred years! They belong to all branches of the Christian faith, and yet literally counted not their lives dear unto themselves. The halo of glory that surrounds the heads of the devoted women of Canada's missionary pioneers surpasses the power of an ordinary pen. They filled up the cup of sufferings in lowly imitation of the Master they so joyously followed, and we have entered into the blessed fruit of their labors, only to be unworthy thereof if we cease to be reminded that we should follow in their steps.

Other Missionary Pioneers. Consecrated labor does not remain confined within any denomination, nor to any particular mode of religious belief. In the development of our land all denominations have had a share. In addition to those whose story has been told, Evangelical, Lutheran, Salvation Army and others have all rendered service according to their day. Would that space were only adequate to detail the achievements of all, for all have shared in the common task. The thing to learn from this sublime record of noble endeavor is that, by the magnificent achievements of these missionary

pioneers, Canadian life and ideals have come to be what they are. Into the very fabric of our nationhood they have wrought the golden threads of honesty, integrity, benevolence, and all those other noble principles that are to be found in the Kingdom of Righteousness which they sought to establish.

The Gift of the Church to National Life

Look for a moment at those groups of people coming from France and Great Britain for two hundred years to conquer the forest primeval and build here a colony which should yet be a strong link in the chain of Empire. Whence came the inspiration for the heroic, the devotion to the sacred circle of the family, the integrity of the business transaction, the obligation of the pledged word, the attractive beauty of righteousness, the cultivation of purity of heart and life, without which your toiling workers may be only a gang, or a brood, or a herd, but not a nation? Whence came the impulse to fight disease, to care for little children, to denounce injustice and oppression, to fashion legislation in equity and establish education in freedom and truth, without which trade would soon cease to follow the flag? That was the gift of the missionary through his preaching and living the Gospel of Jesus Christ, and its price is far above rubies.

The thing to be clearly apprehended is that the moral and social fabric of Canadian life is the work of the Church in the broadest sense of that word; and the Church is not only an indispensable factor in

building the nation, but a factor without whose co-operation trade and commerce would fade away. This need not for a moment obscure the fact that defects are obvious even in the life of the Church itself, while their obvious existence should produce action for their elimination. Things are as they are, and the recognition of that is the prime requisite for their being made better. Here in this wonderful land of promise the interwoven threads of our social life are of many colors, but the pattern is still clear, and the fabric when completed is bound to be a thing of beauty and a joy for-ever—if we are not so foolish as to discard or ignore some of the threads.

In other words, here we are, a population of many peoples and kindreds and tongues. From the East and the West, the North and the South they have come together, and we cannot begin at the beginning. It is impossible for Protestant to get rid of Catholic, for British to eliminate Slav, even for one denomination to eliminate another, either by exclusion or absorption. In terms of the former figure, to begin to pull out threads will only destroy the pattern and ultimately the fabric. The present and future Canadians must learn to live side by side, in appreciation of their fellow-citizens, though of different origin, race, and present religion, and to work in mutual co-operation for that day when future descendants come together “in the unity of the faith and of the knowledge of the Son of God unto a perfect man.” By no other means can a

national spirit be cultivated and the enduring fabric of a nation be built.

This is not only the imperative lesson for to-day, it is also the challenge of the labors of those who have gone before. They cannot be complete without us. In the unity of common life, where among the things supreme are mutual respect and even admiration, religious freedom and political equality, a healing hand in sickness and a helping hand in adversity, commercial honesty that gives to each a square deal whether he speak in cultured or broken English or in another tongue, those exploring and missionary pioneers of the early days will find the fulfilment of their hope, their faith, and their love without which civilization becomes mere sounding brass and clanging cymbals.

"We stride the river daily at its spring,
Nor, in our childish thoughtlessness, foresee
What myriad vassal streams shall tribute bring,
How like an equal it shall greet the sea.

O small beginnings! ye are great and strong!
Based on a faithful heart and weariless brain,
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain."

CHAPTER III

IMMIGRANT BUILDERS

WHEN the Latin poet, Virgil, began his wonderful poem narrating the voyages and fortune of Æneas, his first words—remembered by so many school boys—were very significant, “Arma virumque cano,” “I sing of arms and the man.” In the modern world the story—like that of Washington Gladden a few years ago—is of “Tools and the Man.” But here in this land of Canada the story is one that combines the three. It is the story of Arms, Tools and the Man, for all three have been operative in fashioning our institutions and moulding our people. Sometimes, especially in the beginning, arms were more necessary than tools, but the latter steadily became ascendant, for though “arms” may win and defend, only “tools” can build. Yet both are useless without human hands to wield them. If one could only sing it like Virgil, how great would be the song about the Canadian men and women who were the Immigrant Builders.

The French Builders

It must never be forgotten that the first builders of modern Canada were French. Reflections upon the stages of the story outlined in Chapter I, ought to bring home to every fair-minded Canadian the

debt we owe to those far-away pioneers who must have seen in some measure, as the years went by, the unlimited possibilities of this land. They gave themselves to the task with such hope and courage that the beginnings of Canada's nationhood may justly be attributed to them. That they had dreams of a fair new France to be built by the waters of the majestic St. Lawrence, is only of secondary importance. People often achieve results not definitely intended, and build more permanently than they at the moment know. This has become focussed in the well-known saying: "There's a divinity that shapes our ends, rough hew them as we will." This seems particularly applicable to the immigrant builders of New France.

If it were only possible to get a picture of the lands along the St. Lawrence and around the Great Lakes, as they appeared three hundred years ago, and then contrast that picture with one of the present day! Yet the early changes, in the region now named Quebec, were mainly due to the horny hands of toiling French immigrants. The names of the great discoverers and colonizers, like Cartier, Champlain, La Salle, Frontenac, are known to the school children of this country, though for the most part they know only the names; what is required is a more intimate knowledge of the achievements of those hardy pioneers, whose names are unrecorded, but whose works are living after them in the cultivated acres, the highways, and the commerce which their humble, but obscure, efforts helped to make possible. There, in the land of Quebec—then called



Canada—toiled those French immigrants who entered upon agriculture, the basic industry of this immense territory. In that industry they have kept to the front with remarkable persistency, for, comparing the average value of cultivated land in the various Provinces, we see that the values of occupied farm lands in Canada for more than a decade, are highest for Quebec and Ontario, excepting British Columbia, whose lands, because of orchards and fruits, are the highest in value in the Dominion, and that, apart from British Columbia, no other occupied farm land in the Dominion equals that of Quebec, which, in 1920, doubled in value that of New Brunswick, and more than doubled that of Alberta or Saskatchewan, and almost doubled that of Manitoba.

But the heritage from the early French-Canadian builder is wider than the lines of agriculture. Before there ever was a Province of Manitoba or of Ontario, the boundaries of Quebec stretched to the Ohio and the Mississippi; and the lands therein had to be explored if the population were to spread westward. That was also the achievement of the French builders who travelled up and down the rivers of that vast territory, the Ottawa, French, Rainy, Winnipeg, Red, Assiniboine and even Saskatchewan. They were the builders who explored the lakes and the prairies, and penetrated to the foothills of the Rockies.

They mapped out the knowledge thus obtained, so that it could be used by those who came after them in the process of colonization. Shortly after

the middle of the seventeenth century they had prepared a map which gave "the course of the Upper St. Lawrence, the shores of Lake Ontario, the River Niagara, the north shore of Lake Erie, the Strait of Detroit, and the eastern and northern shores of Lake Huron." Nor did this exhaust the known lands, for on another map "all the Great Lakes, through their entire extent, are laid down with considerable accuracy."

Throughout the eighteenth century the French-Canadian people had been colonizing westward, even into what is now Southern, Western and Northern Ontario, and that too, in many cases, before there were any great number of English-speaking people in that territory. Now the French-Canadian people and tongue are in evidence from coast to coast. In addition to the two hundred thousand French people in Ontario, there were in 1911, no less than 33,635 in Manitoba with a total population of 553,860, six out of every 100; in Saskatchewan 32,066 out of 647,835, five out of every 100; and in Alberta 24,286 out of 496,525, five out of every 100. Add to these the number in British Columbia and you have at the present time more than 100,000 French people west of the great Lakes. Thus, including those in Ontario, Canada possesses outside of Quebec, a French population of 300,000, and it is safe to say that the majority of these have descended from the original pioneers.

Among the things, then, which they contributed to the making of Canada, were the pioneer work of exploration, the beginning and continuance of agri-

culture, the preparation of maps for the guidance of new colonists in the early days, and the enrichment of our knowledge by the records left behind. For Canadian literature was French before it became English—or better, English and French.

British Builders

No single nationality has built the whole of our national life; none can. The mutual relationships in which they all stand make each debtor to the other. The British did more than conquer the French colony. They gave liberty and freedom of religion to the conquered, and then undertook to develop a British type of citizenship alongside that of a French type; both parts, it is hoped, will yet merge into an even nobler type to be known as Canadian. The British immigrant builder also has promoted agriculture, developed commerce, extended education, fought for and won freedom in politics and religion. In his ranks came the United Empire Loyalists and those great branches of Protestantism whose religious zeal and enterprise have contributed to the permanence of the institutions of religion and to the moral life of the nation.

Let it, then, be frequently repeated that immigrants from the New England Colonies and the British Isles gave to this portion of North America that outlook and devotion which is called British, and thus helped to develop in the new land a distinctive Canadian type. In agriculture and commerce, in religion and education, in literature and art, in gov-

ernment and social life, the hand of the British immigrant builder has been at work in this land for nearly two hundred years. He has brought wealth, ingenuity, skill, hardihood, tenacity, desire for fair play, and a genius for government, into the social tissue of our common life; while his loyalty to the Crown has in no way impeded his advance in Constitutional Government and in the spirit of democracy. The British immigrant builder has not been satisfied in the hope that he would "muddle through." To see his achievements one must travel from Atlantic to Pacific, and observe the results of his labor.

Scandinavian Builders

But the fortunes of war bringing together British and French have not been the only factors operating to produce the texture of our political and social life. The calls of peace and industry have been, perhaps, more effective. In response to those calls, there have come people from Central and Western Europe to add their part to the common life of our land. They have been of diverse types, whose share in the general course of European history prepared for the development of those characteristics which are now present in the life of Canada. Thus the Scandinavian countries of Norway, Sweden, Iceland, and Denmark have contributed to our agriculture, our mining industry, our forests, our fisheries, our skilled trades, our education and our Science of Government; and with a

religious history that goes back to Luther and the Reformation—even to the forces that made that Reformation possible—they have enriched our religious life, thereby adding to the stability of the nation.

German Builders

Of the German groups, who have merged more or less into the life of Canada, it may not be possible at the present time, and perhaps not for years to come, to express an unbiased judgment. But since the days of 1750, when a band of German farmers, brought out by the British Government, built Lunenburg in Nova Scotia, to the year 1914, there has been an irregular movement of German immigrants to this land, the period 1900-1920 showing no less than 38,000, an average of nearly 2,000 per year, notwithstanding the fact that the last five years saw only a total of 50 admitted. One tendency of this group of immigrants is to continue their individuality and language by segregation, rather than blending with the common current of the people's life. The old established centres in Ontario, the groups of Mennonites and Hutterites, as well as the "localities" of German Catholics in Saskatchewan and Alberta, indicate the desire to retain the features characteristic of the past, as if it were difficult to put off the old and adopt the new. Yet in agriculture, both in East and West, they excel, while in business generally the German type is characterized by industry and thrift, not a few having acquired considerable wealth.

But it need not be supposed that the influence of this group is limited to the circles of industry. Irrespective of the questions raised by the war they have presented problems of language and education which should, at least in the West, indicate the necessity of devising new means of assimilation; for while rapid Canadianization may be impossible for and perhaps cruel to the old folks, it should be natural for the young. It must be ungrudgingly admitted that, besides being industrious, the German immigrant builder is law-abiding, religious and tolerant—virtues to be highly commended. Moreover, he manifests an artistic temperament, evidenced in the style and decoration of even rural churches, that has always been a worthy feature of religious worship. But when all is said, there yet remains the fact that if Canadian interests and institutions are to be supreme for the descendants of these thousands of German folk who have been admitted to the country, some way of cultivating a national spirit, other than by isolated groups, must be devised.

Builders From Austria-Hungary

Of the Austro-Hungarian immigrants the numbers were great in the closing decade of the last century, and especially so during the two decades of the present century. Since 1900, over 200,000 have been admitted. In the year March, 1913, to March, 1914, before the outbreak of the War, the unprecedented number of 28,323 were granted entrance. It

would be safe to assume that the majority of those admitted during the last twenty years were of the Roman Catholic faith. The general rank and file of Austro-Hungarian immigrants engage in skilled and unskilled labour, as in mining, railroad construction and the like, and the fusion of such folk into Canada's corporate life is a great puzzle. Segregation except in mining towns is not the rule, so that somehow they merge more or less completely into the industrial currents of the day.

Builders From Italy

Of the Italians, who almost equal in numbers the Austro-Hungarians, for over 121,000 arrived since 1900, it may perhaps be said with truth that, while from the standpoint of law administration they present a difficult problem in the persons of those who have been accustomed to settle individual quarrels without the slow process of reference to the State, yet their adaptation to Canadian life and customs does not at all seem impossible. That is indicated by two outstanding facts. The first of these is transition from the ranks of mere unskilled laborers, in the form of "construction gangs," to the business enterprises of the fruit trade in which they have excelled. Probably in every large town and city of the Dominion the Italian is in evidence as a master in the "green-grocery" and fruit trades, and to it he has brought ingenuity, deftness, industry and business sagacity that are most praiseworthy. It has not only brought him into the class



WEDDING PARTY AT ITALIAN MISSION (METHODIST), MONTREAL.

NEW CANADIANS (UKRAINIANS) IN THE NATIONAL COSTUMES OF THEIR HOME LAND.



of buyers and sellers, but contributed to the intensification of domestic life which is fundamental to good citizenship. The Italian with a home is potentially a Canadian.

The second fact is that the missions of the Churches are not without success among the immigrants from sunny Italy. One should scarcely expect anything else from the people of a land like Italy, the home of learning and religion and art for hundreds of years. The achievement of Protestant missions in Toronto, Montreal, and the district of Niagara is only an indication of what might be accomplished by the Italian people themselves if facilities and instruction were placed at their disposal. In the Italian Mission at Toronto the equipment in the three locations is not the best, but there are carried on kindergarten work, mothers' meetings, night school for instruction in Italian and English, attended by young men and women, club meetings for boys and girls, a Society for young people, a Sunday school, weekly prayer meeting and Sunday services—all directed toward making Italians Christians first and Canadians afterwards, which is the proper order.

In the city of Montreal the same task has been performed for fifteen years. Its influence in a "colony" of about 25,000 people may seem at first glance insignificant. But the day school for boys and girls ranging in age from six to eighteen years affords opportunities for definite individual work scarcely possible in the large public school, which, however, has advantages of another kind, and is at-

tended by numbers of Italian children. But the mission, with its Sunday school, boys' and girls' clubs, mission band, junior choir, though such things may be touching only the fringe of Italian life, could if suitable facilities were afforded penetrate to the very heart of the "colony." The same thing is possible for the 400 Italians at Thorold, the 800 at Niagara Falls, for smaller groups at Bridgeburg and Welland, and for those at other centres. In this work there are difficulties enough, as all workers know, but they do not counterbalance the opportunities or our responsibility, nor can any service rendered these people in the spirit of genuine citizenship be over-compensation for the tasks they have performed in the conquest of the wilderness.

There are over 22,000 miles of railway track in Canada, representing a capital investment of more than one and a half billion dollars. How much of that railway track and road bed was built by the labor of foreign hands? If only the pay-rolls of construction and railway companies could be induced to give up their secrets, we might discover how much the children of Europe have done for the children of Canada! Add to that our improved roads, our sewer and sanitary conveniences, our pavements, our buildings, and the hand of the Italian is in evidence everywhere. He no doubt received the current wages for "alien labor," but when and where has he received our thanks? In the advance of the machine of progress he has too frequently been broken and bruised, maimed and killed, and

the tragedy is not softened by the excuse, "it was only an Italian laborer."

Slavic Builders

Finns. It seems difficult to divide the honors of "construction" work between the Italian, the Austrian and the Slav. The last may include Finn, Russian, Pole, and Ukrainian. Finns are found all over the provinces, and in increasing numbers as one moves westward. In the Province of Alberta they numbered, in 1911, about 2,500. Since the beginning of the present century more than 21,000 have entered Canada. They constitute a significant factor in the population of many towns in New Ontario, from North Bay to Fort William and Port Arthur, but are not found in large numbers in any of the cities of the West. That indicates their general distribution throughout the country, and their greater or less absorption into social and industrial life. But Finns, with their chequered history and bitter experience of government, can scarcely be expected to manifest an ardent public spirit when they arrive and settle in a new land. Many are manifestly hostile to both Church and State, for they are pronounced advocates of Socialism in its extreme form, and therewith of general antipathy toward the Church.

But there are Finns and Finns, just as in any nationality there are different types. While certain groups of these people show many undesirable, even reprehensible characteristics, on the whole they

evidently are willing to take upon themselves the duties of citizenship, judging by the records of naturalization, 111 having been granted citizenship in 1920. Moreover they are not characterized by lawlessness, judging from the criminal statistics of the Department of Justice. Their religious background is one which should not render elevation to the higher dignities of citizenship impossible. About 98 per cent. of the people of Finland are Lutheran, and the remaining two per cent. practically Greek-Catholic with a few Roman Catholic. So far, therefore, as the Protestant attitude toward Finns is concerned there is historically a fairly common background. That so many Finns have become hostile toward the Church generally must have some reasons behind it, and part of the fault may belong to the Church. But so far as Protestantism in Canada is concerned there should not be any great difficulty in extending to them the hand of fellowship and help.

Russians. The same thing may be possible with Russian, Pole and Ukrainian, who are predominantly Catholic, for it is not necessary for a neighbor to adopt your religious view in order to become the recipient of your good-will. Historically at any rate, the Russian is Christian, though of the "Eastern" rather than of the "Western" branch of the Church. Of Russians, the Doukhobor may be regarded as a reformer whose religious convictions, tenacious even if not profound, were the outcome of persecution. Convictions obtained at the price of blood are not lightly thrown away. Without schools,

instructors, literature, the Doukhobors have maintained, for generations, that simplicity of life and conduct which makes them a picturesque though small factor in Canadian development. While many have broken away from the traditional communal life and entered upon the pathway of independence in thought and action, the remaining colonies in Saskatchewan and British Columbia stand loyally by the customs of the fathers, and worship God "according to the dictates of their conscience."

And these "dictates of conscience" have produced a remarkable, though peculiar, people; yet, perhaps, not one whit more peculiar than many of the Quaker Colonies in New England many years ago. For Doukhobors are decidedly industrious, ingenious, truthful and honest, patient and moral, and intensely religious. Their communal mode of life may present difficulties from the Canadian view of the legality of property and the distribution of taxation, but that does not show such community life to be radically wrong, nor the Canadian view of taxation to be without defect. In fact, Canadians can afford to look upon the Communist mode of living practised by Doukhobors as an interesting peculiarity of social life, and at the same time appreciate, perhaps emulate, the simplicity of their morality, which has never been shown defective, even in the unfortunate circumstances of a pilgrimage conducted by fanatics, whose zeal was not according to knowledge and who needed pity and assistance rather than

condemnation. Such fanaticism will disappear in the light of the Common School.

Poles. To know the characteristics of the Poles one must be familiar with the history of Poland. Increasing knowledge of the tragedies of their history will intensify our interest in the political ambition of the country now again raised by the fortunes of war into the dignity of a State. During the past twenty years, partly due to the political situation at home, over 36,000 Poles have emigrated to Canada, a yearly average of nearly 2,000 persons. In 1916, there were about 17,000 Poles in Manitoba, 6,500 in Saskatchewan, and 5,000 in Alberta. In each province there is a fairly general distribution throughout the districts, with the greatest concentration in Winnipeg and Edmonton. The Poles in Europe are predominantly Roman Catholic, and the same probably holds for those who have come to Canada. To hard labor they are well accustomed, and in agriculture and various forms of construction work they are found in large numbers.

Ukrainians. Religiously the Ukrainians do not present the same uniformity, for there are practically three divisions, viz., Roman Catholic, Uniat or Greek Catholic (acknowledging the supremacy of the Pope, but using a form of the Russian orthodox liturgy), and Greek Orthodox. All three branches are in operation in Canada; and are being guided by three types of priesthood respectively. The fact that there are nearly four hundred thousand Ukrainians in Canada with a very significant, and ancient religious background; that, more-

over, their tendency is to retain the outlook of the past both socially and politically as well as religiously, and coupled with this their concentration in large colonies in Manitoba, Saskatchewan and Alberta, where north of the Saskatchewan there must be thirty or forty thousand, makes the problem of cultivating in them a Canadian national spirit a task of considerable difficulty, and one which it would be foolish to minimize. The better wisdom would be frankly to face the situation as it is, and then diligently seek some way out of the perplexity.

Builders From the Orient

If to all this be added finally the intricate problem presented by the large numbers of Orientals, with their great concentration, even their segregation, in the cities of the Province of British Columbia, one might well ask in apparent despair, what is to be the final issue of all these things? The characteristics of the Japanese are different from those of the Chinese. Both Japanese and Chinese, again, differ from the Hindu, who, though practically excluded now from Canadian shores, may not always remain excluded as the wheel of Empire turns. Rigidly to exclude the Oriental will not get rid of those who are here, and they are not likely to die out in coming years, though thousands of them be laid to rest in the protecting bosom of Canadian soil.

The Problem Ahead

It is, therefore, not necessary to enlarge upon the tremendous character of the problem ahead of young Canadians in the twentieth century. While unto us the ends of the world have come, it is a very difficult and delicate business to weave these "ends" into the beauty of a well-patterned fabric. In helpless reaction against the difficulty one may abandon the "ends" to themselves—and forfeit the fabric—; or one may gird up the loins of the mind to think out the problem by careful study and then contribute a share to the solution. It is useless to think of absorption—unless the main features of our immigration policy were changed for a quarter of a century. If we could exclude everything but English-speaking Anglo-Saxon people for twenty-five years absorption might be, perhaps, possible, but not probable. Yet such contemplation is useless, for exclusion is not our policy.

Here, then, arises the same problem that confronted us at the close of chapter one and two. Whether the matter be looked at from the standpoint of historical development, or missionary enterprise, or racial builders of the nation, the task presented is practically identical. That problem is to devise ways and means by which people of different race, nationality, religion and language may live together in the harmony that comes from common devotion to the needs of a nation, symbolised by a common flag. The specific phase of the question arising from the different religious backgrounds

of the immigrant builders is, what shall be the religious attitude of young Canadians toward one another? It is the answer to this question which will give the setting to all other questions, industrial, social, economic and political. It is in the last analysis the answer to this question which will determine whether Canada is to become a nation or not.

Might it not be possible jealously to guard to the utmost limit the sacred treasure of political and religious liberty so gloriously won for us by our forefathers, and yet at the same time respect our neighbor's faith without adopting or approving it? When you respect your neighbor's religion there is afforded an opportunity of discussing with mutual advantage and profit the eternal matters of life and death and any other phases of common citizenship. Therein is contained the very essence and beauty of religious liberty. It is not merely that one has equality before the law in the exercise of his faith—that is the necessary first step—but that such equality prepares the way by which the duties and obligations of common citizenship may be amicably and adequately fulfilled. After all, what is the use of talking about loving God, and yet not giving our neighbor the love that is epitomized in the "square deal," regardless of any difference of race, nationality or religion. Genuine Christian liberty will go even further. It will dispel the darkness of ignorance, give relief in the distress of sickness, and render aid in the time of adversity, all of which powerfully contribute to the building of a united national spirit.

CHAPTER IV

IMMIGRANTS FROM NORTH-WESTERN EUROPE

Canada's Need of Immigrants.

The national debt of Canada has been stated as \$2,300,000,000, but since only statisticians may be able to comprehend these staggering figures, we will understand it better if we are reminded that every man, woman and child in the broad Dominion would have to pay \$270 if that great debt were evenly divided among the eight and a half million inhabitants. As the people to whom this money belongs would like to get some interest on their little savings, it might be well to find out how much that amounts to at a rate of, say, five per cent. This adds another \$115,000,000 annually to our obligation, or about \$13 more for every person in our land. If we had many things to sell, and if other people in the world were eager to buy and able to pay, the time of wiping out that vast debt would not be very long. But we have not much to sell until in some way more is produced. It is to be hoped that by the time more is produced other people will be willing and able to buy.

If, then, there were more people, it would distribute our great national debt, and make the burden less for each; and, theoretically, if we had more

people, more would be produced. Provided, further, there were good markets abroad, the national debt would rapidly diminish. Moreover, we have great natural resources, and ample space, with about two persons to the square mile, and one mile of railway for every 236 people—in the western provinces there is one mile for about every 110 people. Two people to the square mile in Canada make quite a contrast to about 370 to the square mile in England, or 650 in Belgium. Obviously, there are too many people in England and not sufficient here. There is a small country and large population; here is an immense country and small population—and both within one Empire. The interesting, even imperative, question is how to make that contrast less glaring, while at the same time securing advantage for both.

In our three Prairie Provinces there are said to be 25,000,000 acres of land, suitable for agriculture and available for settlement, within fifteen miles of each side of the railway line. This land is idle. It is non-productive, for it is unoccupied, but capable of producing. Yet the world needs wheat. In England, on the other hand, people are crowded together, and reports for 1922 state that large numbers are unemployed, being compelled by adverse fate to accept government "doles." There is the appearance of misfortune in a situation like that, when the unoccupied agricultural lands here are in need of workers, and the unemployed workers there are in need of land. The cry of the moment is "Bring the two needs together and they will become a supply." On the face of it nothing could appear simpler, until

one begins to work it out, and then difficulties innumerable appear from every side. If these difficulties are not faced frankly in the beginning, there is a possibility of ending up with more suffering than that with which we began.

The Kind of Immigrants Canada Needs

Agriculturists. First, then, let it be remembered that Canada cannot live by itself, at least not without considerable discomfort, as is evidenced by the difficulty about our national debt. The debt proves, first of all, that we have not lived isolated, and cannot now if we would. It shows, next, that we must meet the obligation by means of production, and among the things this young country produces are the results of agriculture. Alongside of these two facts must be placed a third, that while the producers in agriculture are at present having a hard time, many thousands of would-be producers in other lines have for a long period been unemployed. It thus appears quite plain that the number of these artisans of many diverse and related trades must not be increased. Unfortunately, that would be the tragic result of the immigration into Canada of many unemployed from the cities and towns of England. To add any of this number to those situated in similar misfortune in Canada would intensify the misery of both.

Immigration, then, of artisan and urban people from England will not be encouraged, but rather for the present discouraged, and the apparent harsh-

ness will be genuine kindness. While it is a miserable and wretched thing to be out of employment anywhere, the misery is probably less in England, with its milder climate and its greater financial strength, than in Canada with its sparse population, its sheer magnitude and its comparatively undeveloped resources. True enough, there has always been the emphasis on the preference for agricultural people, and the devices have been many to give this type the advantage, but not always with brilliant success. Sufficient is it here to say that, since 1900, about one and a quarter million of people came from Britain, and only about 80,000 entries for homesteads were made by British people during the same period. To that may be added, unhesitatingly, the fact that many obtained farms by purchase or otherwise, that many others entered as farm laborers who did not seek homesteads, while some, probably many, entered as such, but did not seek farm labor; yet the indubitable fact remains that immense increases were made by British immigrants to Canada's city and town life.

Domestics. For British young women, who would work in the capacity of domestic servants, there has always been encouragement and considerable demand. Yet there has been no great response, and, in that respect, the coming years may not be more favorable than the past two decades, unless some changes are made. If one reflects for a moment on the situation the reasons become more and more apparent. Domestics in England may, generally speaking, be regarded as living in towns and cities.

To leave all the advantages connected with that mode of life and emigrate to Canada would require either a strong spirit of adventure, or dissatisfaction with conditions at home. In any case, if migration were decided upon, the preference would be for service in urban rather than in rural places. The number of British domestics who enter Canada, especially for the unfortunately lonely life of the Prairies, may be accepted as very small.

Moreover, those girls who have accepted domestic work, mainly in cities and towns, have not had a uniformly generous treatment, partly due to the fault of the employed, partly due to the employer. It need not be asserted, for it is so evident, that there are many Canadian women, of most estimable character, willing and anxious to be as helpful as possible to the English domestic seeking to get a foothold in a new country. Nor need it be affirmed, for it also is evident, that many English domestics are quite capable young women. The significant fact is that many domestics find it exceedingly difficult to adapt themselves to Canadian life and customs; and many Canadian housewives are not expert in aiding adaptation. Complaints arise and are heard from both sides. A report goes to The Society for Overseas Settlement of Women that "English girls are treated as aliens in Canada," and the reason suggested is "many English girls do not fit in; they cannot be adapted."

Such an unhappy situation will do more to check immigration of that type than the diminution of wages which the strenuous difficulties imposed by

the issues of the war have naturally brought about. To argue that the English domestic should be trained so as to be prepared for adaptation, and when thoroughly trained, should prove a great asset, is of little avail, for the more thoroughly trained the British domestic is, the less need is there for her to emigrate, and, unless strong inducements are offered, why should she leave "dear old England" for life in Canada, about which her imagination may be more vivid than accurate? The cry, therefore, for domestics "of the right kind" is almost identical with the cry for agriculturists who must be of the right kind. Yet if they are of the right kind why should they emigrate?

Motives for Emigration. One should look closely into the motives that prompt people to "sell all they have" and move away to another country beyond the seas. That motive may be dissatisfaction with certain political and social conditions, difficulty in procuring land which may be passed on from father to son, opportunities for the attainment of success for members of the family in new lines of commercial and educational life—"giving the boys and girls a better chance"—the hope of speedy financial gain, the invitation of friends, or the desire to seek the greater field for a new trial after apparent failure. This last is a source of considerable anxiety to many who wish to guard well the future of this nation. It is anxiety about the unemployable, rather than the unemployed, seeking admission at the gates of Canada, and about that matter there should not be any misconception.

The Empire Settlement Scheme. The Empire Settlement Scheme, promoted in England by Colonel Amery, was intended to produce a freer movement of British people within the Empire, so that the surplus of population might flow from the Mother Country to those other parts of the Empire where people were needed. At first sight this seemed a sensible proposition; yet it was severely criticized by Sir Clifford Sifton, who knows something about the problems of immigration, on the ground that "it would dump useless, inefficient, unemployable people on Canada, and was the greatest crime that could be conceived against Canada." On the other side of the water, the bill was attacked because such a scheme would provide facilities for the emigration of some of England's best to Canada and elsewhere within the Empire. England, obviously, would have no serious objection to the emigration of some or all of her poorest and least capable people, but the loss of her best and the retention of her worst was another story. That would be possible, since Canada had, in her own hands, the absolute right of rejection or admission.

Selection Necessary. It need not diminish, by an iota, one's loyalty to the Empire to frankly acknowledge that while thousands of people would gladly come to Canada under government protection and expense, unless they were "hand-picked" they would simply complicate the problems of this country on every hand. They have neither the health, the training, the facilities, nor the will to tackle the tasks of agriculture, which, for years to come, must be our

basic industry. That simple fact immediately brings up again the original question—how to secure the right type of agricultural immigrant—a problem which has occupied the attention of every thoughtful Canadian for more than half a century. It is right and proper to insist that agriculturists must be obtained, and they must be of the right type; but the practical problem is how to obtain them, how to select them, how to induce them to come, and how to give them friendly aid when they arrive. That is of vital significance for the young Canadians of to-day.

An Undesired Class. In that connection it would be well to recall how visitors to the beautiful city of Victoria, on Vancouver Island, observe the decidedly English “atmosphere” of the city. It is partly due to the fact that Victoria was, and is, a most delightful place to which English folk might retire, if one did not have an income sufficiently large for retirement in England. Stories are still told, from earlier days, of the advocates of horse-racing and afternoon teas, and the cessation of business in favor of either or both. Recently there have appeared some protests from British officers who, probably with views similar to those formerly held in Victoria, settled in the beautiful Okanagan Valley. The protests were in the form of communications sent to the old country, to warn any of their friends against the mistake of moving to a place where there were no distinguished families, nor polo grounds, nor opportunities for hunting except in winter and on foot, nor select schools, but only those of the common folk.

In a country where "working with the hands" is the rule, opportunities for the graces—and vices—of retirement are few.

Rejections and Deportations. But the difficulty is not confined to that type of British immigrant, which until recently entered Canada without medical examination at the ports of entry—such examination not being required of first-class passengers. Of those that were examined, the tale is sometimes sad to tell, for many were rejected, or if admitted subsequently deported. From 1900 to 1920, about one and a quarter million British people entered Canada, and about 2,500 were rejected, that is, approximately, one rejected to every five hundred admitted. During the same period, the deportations numbered about 7,500, that is, approximately, one deported out of every 170 admitted. That is, in twenty years about 10,000 people have been sent back to Britain. The reports of the Immigration Department show that while therejections of British immigrants at ocean ports are relatively low and that of "foreigners" high, yet the deportations of British after admission are relatively high, and those of foreigners low. The thing to be carefully guarded, then, is not the number, but the quality, of British immigrants, and the quality demanded should be capacity and adaptability for the needs and work of this pioneer land.

Can Canada Secure Them?

From Great Britain. Everybody whose voice can be heard is crying for the adoption of some

means by which the "right kind" of immigrant may be obtained. In that call all seriously-minded Canadians are agreed. But how can they be obtained? In the years following the close of the war immigration from Great Britain gathered strength but slowly. It began to rise more rapidly in 1921; but lack of financial means deterred many who would have entered gladly the "daughter's house." Despite the fact that the ships of several transportation companies now arrive at the St. Lawrence, there was reported for the first three months of 1922 a decrease of over fifty per cent. in the number of Old Country immigrants. That decrease, coupled with the returning movement of the wheels of industry in the spring, led to the money requirements for admission being lifted, and the flow from the Motherland may now increase. While money is a poor test of fitness, the stubborn fact remains that, however fit one may be, without some money he is perfectly helpless. Therein arises a new problem. Why should anybody perfectly fit for productive labor be rendered helpless by the lack of a few hundred dollars?

Looking, then, first at Canada, and then across to Britain, there are some things which become very clear. It would be utterly unwise to bring to this country a number of artisans who are without employment, for the simple reason that Canada has all the unemployment it can safely stand. This narrows the question down to the admission of three types of people; first, those who have sufficient means to emigrate and enter upon any occupation

for which they are qualified or can qualify; second, domestic workers, and third, agriculturists. It is apparent that the number of the first type, though especially welcome, will be comparatively small, those of the second type will be limited, those of the third type hard to get. In a country like England, which cannot feed itself, there will not be any widely developed activity to urge the agriculturist to leave, though that does not preclude a great propaganda on the part of Canada to secure as many such people as possible for the uncultivated lands of the West.

From Scandinavian Countries. Of the countries of North-West Europe, too much may not be expected in this regard. The Scandinavian Governments are not urging the hands that feed them to leave for the purpose of developing this great granary of Canada. Even under the bonus system, where so much is paid for every immigrant secured and admitted, the countries of Norway, Sweden, Iceland and Denmark will not be very fruitful fields, though these immigrants are among the best and are always welcome. As an example of these conditions, Sweden had during the past year about 150,000 unemployed, and of these about 65,000 were receiving aid. So great a burden was this that aid to unmarried men and women was withdrawn for the summer, inasmuch as they, being mainly farm-workers and fishermen, could fend for themselves. For married men with families there will be required direct aid and relief works. One move for relief projected was the purchase of land by the government, placing thereon unemployed citizens, for whom cottages would be built, live stock and farm

implements provided, and even living expenses advanced for the first year. Canada would evidently have to do a similar thing if she desired these immigrants. If such conditions are at all typical of Scandinavian countries, any great supply of agricultural immigrants therefrom would involve government aid, and the money might well be spent.

Holland is likewise a country whose agricultural workers are desirable, but the mode of intensive agriculture in operation there is not a good training for the extensive mode so general in this land of great spaces. Moreover, Hollanders, who live in a densely populated land, maintained against the encroaches of the sea, will not look eagerly toward the lonely and sparsely settled prairie. They may be more inclined to intensive modes of agriculture such as are possible in Eastern Canada, but Holland has never given large numbers of immigrants to this Dominion. Moreover, if the projected reclamation of the Zuyder Zee is carried out, Holland will experience an increased industrial activity for her dense population. That they would be acceptable citizens for Canada goes without saying, but, that any large number could be obtained, even with the greatest propaganda, is exceedingly doubtful.

From the Countries of Western Europe. Of Belgium and France, occupied with healing the gaping wounds made by the cruel hands of war, not much can be expected in the way of gifts of toiling workers for Canada's needs; while Spain and Portugal have never been sources from which many immigrants have come to Canada. Of Portugese, there have not

arrived 120 people in twenty years, and of Spanish only about 3,000 in the same period, and in both cases all may not have come from Europe. Italian immigration increased steadily, with some variations, during the period 1900-1908, and then dropped suddenly to its original number. It rose rapidly again to an unprecedented figure in 1913-14, namely, 24,722, and then not only was it cut off by the participation of Italy in the war, but many of those who had come here to labor, and perhaps to remain, returned to Italy at the call of their country, and for her many laid down their lives. From Southern Italy, whence most of our Italians come, there may yet be increasing numbers, according as works of construction with remunerative wages offer sufficient inducements for these hardy sons of toil. Cultivators of our prairie soil they are not likely to be—in any appreciable number.

Careful Selection. It needs no further argument to show that a general tide of promiscuous immigration is neither desirable nor probable. Indeed, so far as the point of view recorded here is concerned, it is hoped that the great movements of people from Europe and elsewhere to Canada, which was the outstanding feature for the twenty-five years preceding the war, will not again be in evidence for a quarter of a century. If the people of the Dominion who have at heart its future greatness, have learned the lesson regarding the futility of too much haste in getting numbers, they will exercise the greatest care in securing citizens whose capacity and fitness give assurance that they will make good. That will,

of necessity, substitute the policy of careful selection for that of the open door. Limited, then, so far as North-West Europe is concerned, to practically the British Isles, a policy of selection will necessarily prevent the transfer of large numbers of persons from the Mother Country to our uncultivated lands.

The Treatment of the Immigrant

Honest Representation of Conditions. If a government agent should travel through the British Isles, with the map of Canada under his arm and government pamphlets by the hundreds for distribution, he could quite well indicate the great extent of country, the network of railroads, the advantages of climate, the productivity of the soil, the possibilities of market, and the opportunities for success—as the result of hard work. But that is not all that should be told in seeking to induce a family of agricultural people to leave rural Britain and journey across the sea. The land adjoining the railroads is, for the most part, in the hands of private companies, and not part of government lands, which are frequently a considerable distance from railroad, village and town. Such land, then, as would be near lines of communication must be bought at market prices, and, if not paid for, held under a mortgage, which becomes a first fixed charge upon the land before cultivation can begin, and must at some time or other be paid. Such is the preliminary bit of instruction that honesty demands the well-intentioned emigrant should receive.

Friendly Cheer and Its Need. The next requirement will be some sort of house in which to live, stables, implements, and horses. The whole investment will now have amounted to several thousand dollars, before production on any considerable scale can be attempted. If no such production be attempted there remains the cost of the land, which cannot be paid unless the land produce. Figures have been quoted to indicate the thousands of British who have come to Canada since the beginning of the century. None have been quoted to show the many who have returned, for such figures are not obtainable; yet it is inevitable that returning British immigrants could be found, time and time again, on trains and steamships moving eastward, "back home." While, happily, thousands have succeeded, many have failed, or got discouraged, or grew lonely, then sold all and returned to "the old land." And they did so many a time because the country to which they came was a lonely place and without much cheer. They might have succeeded fairly well if they had been cheered at the right moment.

Here is a man with his wife "homesteading" on a quarter-section, far from any railroad or town. The transportation of themselves and their few possessions has exhausted their little savings, and they have become so "hard up" that all through the long winter the taste of fresh meat is unknown. They subsist on the scantiest fare in a small cabin, isolated and lonely, waiting for the coming of spring and the possibility of a little harvest. The loneliness, the sheer solitude, the dead monotony even of winter

weather, seem paralyzing, yet such things are part of the price paid for "opening up our great west." This case is not by any means special or solitary. In "Open Trails," Janey Canuck tells of a Norwegian woman who did not see any beef for three years, though the family did obtain wild game, and for years the same woman had never been in a town. To the heroic pioneers of the last forty years, let unstinted tribute be given.

Agnes Laut tells of a family, known to her, who entered the west in the eighties. They lived in a sod-built, tar-papered shanty. What they could not pay cash for they did without. One year in their lives there was neither sugar in the sugar-bowl, nor tea in the tea-pot; they did not see one coin to rub against another for ten months, and the mother did without a hat for eight years. No money and no crops, frosted one year and droughted another, when big crops did come prices had fallen so low that they did not pay the costs, but they held on in the conviction that things would improve, and they would "win out." They did, and that dauntless courage is a bigger national asset than the increase in the price of wheat. Such stories are actually the history of the common people of this land, whether they toiled in the forests of the eastern provinces in the eighteenth century, or on the prairies in the nineteenth and twentieth. In the comparative affluence of later days, the first sign of decay is the tendency in their descendants to forget the courage of such ancestors.

The isolated British family on the lonely prairie is in more lonely plight than many non-English speaking families, who were led, by natural inclination and the necessities of language, to retain a large degree of community life. In this respect, the Doukhobors and Mennonites were wise in their generation, for instead of isolation, they maintained the village centre, from which laborers went to the fields and to which they returned. At the present time, the man should receive a knighthood, or, what is better, the thanks of a grateful people, who can devise some scheme whereby a practical form of community life will take the place of the depressing isolation. The large farms, whose dividing lines are all at right angles, and whose families are placed in the middle instead of adjoining corners, tend to social separation, however much such arrangement may contribute to agricultural facility.

Following Up the New Settler

While, therefore, it is quite in order to attract immigrants to our unpeopled domains, the whole problem of immigration, complex as it is, consists of two fundamental operations, namely, first to make proper selection of the immigrant before he leaves his native land; and, second, to make adequate provision for him after he is admitted. The first is primarily the task of the government, which, in the last analysis, must be held responsible for the situation. The second is the task of the government and the Church working fraternally together in the common purpose of building the nation.

Insistence is again made upon the fact that the place to select the immigrant is in his own home land, where all the facts of the case should be laid before him, in his own language, if necessary; and where, if the industrial, civil, educational and medical examination does not warrant his acceptance, he should be left. To argue that this cannot be done is futile; it has been done and with considerable detail in Italy.

If it be urged that an arrangement of this character would be too expensive, the reply is that Canada has not yet paid anything worth while for its immigration work, because practically the expenses have been met by the head tax collected from the Chinese immigrants, who thus have indirectly "footed our bill." Canada would either have to annul the head tax or exclude the Chinese before she would be seriously undertaking the expense of immigration. The second problem is as vital as the first, namely, what to do for the immigrant after he is admitted. That is a task in which the Church has shared to some measure, but to which, in the present and coming years, she must devote herself in the most generous and optimistic service, along the lines for which her skill, her history, and her purpose have so well prepared her. She must concentrate on the development of a Christian community life as one of the prime factors of a national spirit.

To attract people to the work of agriculture is now the settled policy of the government. To avoid spreading out into unsettled and remote areas, with its difficulties of transportation, its inconveniences

and its heavy costs, efforts must be directed toward the settlement of unoccupied lands near the railways, and that duty will fall upon the government, or upon others under government guidance. But that is insufficient without the presence of some form of community life. The fostering of that life is a special function of the Church, and therein she becomes the strong ally of the State in the process of building the nation. While Mr. Farmer in England or Europe is asking about the size of the farms, the productivity of the soil, the distance from the railroad and market, Mrs. Farmer, with her eye on the children, is thinking of the Church, the Sunday school, the public school, the post-office, the village or town with its resident doctor, and the things called "social," without which life seems all in vain.

Quite accurately did Honorable Charles Stewart, Minister of Immigration, sum up the situation when he declared that, instead of allowing a group of immigrants to shift for themselves, there should be a follow-up system, by which the new-comers may be encouraged and aided and brought into co-operation with the government. In such social efficiency the Dominion Government may be limited, but the community is not. It is to the advantage of the community, and therefore of the country, to encourage in every way possible the home-seeker who has located in its district, in order that it may secure that which is an end in itself, namely, a contented and prosperous citizen. Mr. Stewart's view sounds like a commonplace until one begins to look carefully into the situation, and then it becomes quite

obvious that he has expressed exactly the great need of the rural life of Canada in the present day. That need can well be met by the Church, and perhaps by no other agency. It need not be done by any other agency, unless the Church foolishly decline the task—and lose the glory.

In this connection the result of the Soldier Settlement scheme may afford some light. Up to the spring of 1922, out of about 21,300 soldiers "settled" on land, 2,352, or about 11 per cent. had quit, and it was anticipated by the Board that many others would soon give up; that four or five thousand abandoned farms would soon, unfortunately, be at the disposal of the Board, to be sold to other ex-service men and to civilians. Granted that some men who took up this work were unsuitable and would soon drop out, granted that the rapid and severe fall in prices of farm products has had some effect, though not so much as imagined, granted also that sometimes the land was unsuitable, yet in the last stages many of these men failed because they lost heart under the isolation and the difficulty. Why did they lose heart? Did they not do their work well in Europe? They succeeded there because of the encouragement, the hope and the optimism that conquered horrors. They might not have failed here if similar encouragement and hope and optimism had been given them by their fellow citizens in the land for which they fought.

Some Instances of What Has Been Done

In the dry belt of Southern Alberta, a university professor spent the holidays of one summer in the

simple but valuable occupation of visiting the people who had been the unfortunate victims of drought. The interest was entirely human, for a man who was serving the state through educational work was trying to look through the eyes of people to whom fortune had appeared unkind. It was a friendly task of finding out how discouraged they were, how poor the crop returns, how badly off they believed themselves to be, and to discover if possible what basis for hope yet remained. It was sheer friendliness and human interest, irrespective of race, creed or language; and the response was so unique that he decided to spend his holiday the following year in the same delightful manner, for so many folk felt themselves abandoned by nature and society alike. The itinerant visitor was reviving the days of the old saddle-bag preacher and was performing the same function. One might well ask if for the "ancient" horse, there might not now be profitably substituted the visiting automobile.

Here is another man, preparing to spend many weeks in friendly visit, by motor boat, to the mines and logging camps of British Columbia. There would be discomfort of travel and no equipped hotels, but in the good old summer time, with moderate preparation, who weighs such "privations" against the gain of looking into the faces of men doing the foundation work of the nation? What do they think of Canada, or the Church, or the national spirit? It would be of immense value to know. Our itinerant was going to see and learn, as well as give, for knowing is the prerequisite of giving. Could these

hardy pioneers of the forest and mine not respond to a spirit of national devotion? Then what had the nation done, or left undone, that evoked such dislike, and might not a touch of human kindness be, after all, the tiny spark that might grow into a flame of patriotism, such as would preserve the nation in righteousness.

Once more, a young girl, a university graduate, spent the summer of 1921 teaching a school of Ukrainian and Doukhobor children, who came in such numbers that they were crowded out of their school building. One Friday afternoon, she held a "Sunday school," and the children, in many cases, purchased Bibles with butter and eggs. A weekly lesson in household science initiated these promising pupils into the secrets of good cooking and simple sanitary living. To complete the success she took some of the prize pupils to a summer camp, and then, to achieve in other lines on a future day, she arranged a programme of athletics in her school village, which might again be likened unto the leaven hidden in measures of meal. After all, these are the vital forces that constitute the social vigor of a people, these are the things that produce the strength of a national spirit. If young Canadians made a concentrated effort in neighborliness, Canada would be a united nation within a decade.

Under the Department of Indian Affairs, four nurses, who had served with the Canadian Expeditionary Force, took up the task of itinerating in many Indian settlements throughout Manitoba, Saskatchewan and Alberta. Equipped with medi-

cines and simple remedies for first aid, each nurse became an itinerant medical missionary visiting the homes and schools, with the special purpose of helping women and children. Canada has long needed a careful survey and report of Indian conditions. What a contribution four observant nurses will make to our knowledge of life among the wards of the Government! This work is being done by women, and the State is following in the path of the Church!

The immigrant from North-Western Europe is as responsive to nationalizing sentiment as our Canadians are eager to give it. The attitude of the immigrant depends upon the attitude of the "native." Rev. F. W. Cassillis-Kennedy, Superintendent of Anglican Missions to the Japanese in Canada, has expressed this in such apt and simple words that they are worth repeating. "If Canada could take a more personal interest in the peoples she receives from other lands, and adopt a more motherly attitude in her dealings with them, teaching, guiding and advising them, holding them by the hand, as it were, until they are able to walk alone, the immigration problem would become less of a nightmare to us. If only we have the wisdom to exclude henceforth all immigrants of inferior calibre, and to nourish properly those we do admit within our boundaries, Canada may be the scene of the greatest human evolution which the modern world has witnessed."

CHAPTER V

IMMIGRANTS FROM SOUTH-EASTERN EUROPE

Great Changes Resulting From The Great War

One of the unforeseen results of the Great War has been the partition of Austria-Hungary. The portions designated Hungary and Czecho-Slovakia have become independent. Other portions have gone to Roumania, Jugo-Slavia and Italy. Galicia, for the time being, has come under Poland, which has risen to independence, and the remaining portion, named Austria, is closely related to Germany. A glance at a modern map of Europe shows now a chain of states extending from the Baltic to the Mediterranean, while to the east of that chain stretches Russia, whose Siberian territory extends to the province of Manchuria. From those states, constituting South-Eastern Europe, Canada has received thousands of immigrants, to the majority of whom is attached the historic name of Slav, the word designating those groups of the Caucasian race which are called Bulgarians, Croatians, Czechs, Montenegrins, Poles, Russians, Serbians, Wends (Slovenes or Slovacks).

For decades these people have been giving to Canada varying contingents of immigrants. The

large increase, however, began in the closing decade of last century. During the two past decades the stream became very great until stopped by the war. During these decades about 400,000 immigrants from the aforementioned states came to Canada, the majority of whom have made their abode here and have entered more or less into Canadian life. Because of that "strain" of Slav in our citizenship, it is difficult to see how Canadian people could be indifferent to the political struggles and destiny of those European countries, many of whose children are now merging into the Canadian nation. It may be more apparent twenty-five years hence than it is now that the Slav link is not the weakest in the Canadian chain. The future of the Slav countries, then, is of some concern to Canadians, racially and religiously, as well as industrially and financially.

Poland and Its People

Their History. One of the most interesting of these European states, stretching north and south in Central Europe, is Poland, whose long history, with its struggle for freedom, its failure to obtain it, its partition among Russia, Germany and Austria, and finally its attainment of national independence as an issue of the Great War, reads like a tragedy ending in a triumph. The continuity of a people through such harrowing experiences, which continued until Poland attained her present position among the nations of the world, should give some indication of their tenacity for freedom and soli-

darity, which must be esteemed everywhere as among the best things in civilization. The story of Poland is a story of one magnificent struggle, and the people who went through it must have been made of "stern stuff" such as Canada might well admire and cultivate to the highest degree.

Their Country. Poland has had a wonderful history. Now, with an area of about 90,000 square miles and a population of twenty-two millions, she has a fair prospect of maintaining her "national and political integrity." With natural resources of iron, zinc, lead, salt, potash, phosphates, coal, oil, lumber, she bids fair to become a great commercial nation within a comparatively small country. That was the case with England. But Poland is not isolated by the sea; she is surrounded by nations which are rich in resources in comparison with their populations, and between her and these nations there will develop a great trade. The district of Lodz has been compared to that of Manchester. Whether the comparison be fair can be judged from the fact that in the cotton and woollen mills of Lodz there are employed about 100,000 people, and the technical equipment of those mills is among the best in Europe. Add, again, to this the fact that the total foreign debt of Poland is only about fifteen dollars per head and there is the promise of a prosperous, independent nation.

Poles in Canada. Young Canadians, who are members of this nation with barely nine millions of people, will surely learn to appreciate those who are members of a nation with twenty-two million, and

with a wonderful history extending back into the beginning of Europe. Of that nation there have come to Canada, in the last twenty years, about forty thousand immigrants. These are now found in all modes of industry from coast to coast. Much of the hard work of railroad construction, of mining, of steel making, of sanitation in the large cities, has been done by Poles. Now they are turning their hands to agriculture, market gardening, and small business in friendly commercial rivalry with Italians and Greeks. Every such enterprise adapts them more and more to Canadian language and customs. When a man works with a large number of fellow-countrymen, all of whom are known to the employer by numbers, he speaks his native tongue; but when he strikes out for himself in a new occupation, he must perforce use the English language as a means of communication and trade.

This ability of the Pole to change his occupation and succeed is a good qualification, especially in a country where being "Jack of many trades" may have advantages. Here comes a "vegetable" man, who, manifestly, has a good English vocabulary, though used ungrammatically. He is eager and voluble as he rolls off the names of the various commodities on his wagon. He is of characteristic Slav appearance, strong, medium height, broad face, stocky build, and apparently of sunny disposition. A patriot invites conversation by the inquiry, "What part of Europe did you come from, my friend?"

"Poland."

"Ah, Poland. Grand old Poland, eh; and how long since you left Poland?"

"Seventeen years."

"Well, well, many changes in Poland since you left. Now great country. Think you will go back?"

"Oh, gosh, no; my kids all born here; me no go back."

In the attitude of that hard-working, sunny-faced son of Poland there was the beginning of a new national spirit, which was broad and deep enough to rejoice in the national success of his native land, and yet, because of his Canadian-born children, he has committed his life and fortune to his adopted country. It is not necessary that, in order to be devoted to another flag, a man should curse that under which he was born. And the attitude of the industrious Pole with his Canadian children is not unique, but common, and may be found anywhere. The patriot discovers them in all sorts of places. For repairs to a pair of shoes, he goes to a shop about eight feet by ten in size, and after transacting his business, makes the enquiry: "Are you from Italy?"

"No, Poland."

"Fine; what part of Poland?"

"Near Warsaw; you know Warsaw?"

"Yes, know about it. Did you learn your trade in Poland?"

"Sure; worked there in boot factory. But more money here in repair work."

"What do you think about Poland now?"

"Oh, I don't know; not very good times."

"But there are many factories and much people in Poland."

"Oh yes, people, but what can you do with people, if no work?"

"You know Lodz and Krakow? Are there not many factories there?"

"Oh, yes, I know Krakow well, but many people there for factories."

"But Poland is rich, got many people, much coal, forests, railways."

"Oh yes, many people all right, but Germans got most of the coal."

"Do you think you will go back to Poland now she is independent and will be a great country?"

"Me? No. I stay here, my family all here. This country good enough for me."

After a pleasant conversation the patriot went away, wondering at the power of children of Polish parents born under the Canadian flag to contribute to the building of the nation.

Getting to Know Them. These Polish children are found everywhere in the land, in the rural schools, in sections of large cities, in mining districts, in railroad divisional points, and they are the strongest ties binding the parents to the new land. If young patriotic Canadians would only undertake the cultivation of acquaintance with these parents, even in the ordinary ways of living, like those of the "vegetable" man, the shoemaker, the clothes-presser, the street cleaner, or any form of unskilled labour, what mines of information would be opened up, and what genuine diamonds would be discovered!

One can pass all the way from the unskilled artisan to the university graduate, the lawyer, or the doctor and discover the various reactions to the problem of Canada's nationhood. All that is required is a bit of neighborliness, and, under that plumb line, there is obtained a great depth of feeling more potent than a large bank account. For the Slav is human, intensely human—witness his centuries of struggle for freedom.

A nation of about twenty-two millions of people should be treated with respect, and Canadians may begin with the forty or fifty thousand in our own land. The United States will do the same with her 3,500,000 Poles, if there is ever to be a fusion of the diverse elements in her national life. It may not be possible to complete that fusion with the older folk, but even in the United States more than half the Polish children are said to be in the public schools, and that same great solvent is operating in Canada. The public school and general neighborliness will be the chief factors. In present day Poland, with the exception of about three million Jews, the population is almost solidly Catholic. Protestantism has made little or no progress there for centuries, nor has it made any appreciable advance among the Poles of the United States or of Canada, who hold tenaciously to their old beliefs.

The Ukrainians

What is true of the Polish division of the Slav people is equally true of the Ukrainian, though be-

tween Pole and Ukrainian there is no great bond of love. The differences which have existed between these two branches of the same race are mainly political in origin, and centre around the problem of Galicia. If the boundary question could be amicably settled and the Ukrainian nation also given unity and political integrity, it would be better, not only for the peace of Central Europe but also for Canada, because the discord there sometimes finds an echo here where groups of Poles and Ukrainians are found in proximity. Hence it is all the more imperative that every effort be made to cultivate the Canadian national spirit, particularly among the Canadian-born of Polish and Ukrainian origin, since in the unity of a new common nationhood the old-time differences will ultimately disappear. It is in the glow of devotion to a common purpose that the bickerings and confusions of the past are lost.

The Ukraine and its People. The country which has come to be known as the Ukraine was once a very large kingdom, which, in the political changes of Europe, was divided among her enemies. Russia took a large part, with 28,000,000 people; Austria-Hungary took another portion, consisting of Galicia with about 3,500,000; Bukowina received 500,000; and parts of Hungary at the foot of the Carpathians obtained 700,000. By reference to a modern map, it will be seen that these sections of Europe lie in about the same latitude as the southern part of England. Many things contribute to a considerable fertility of soil, which maintains a large population, whose history runs back into the early days of

Europe, and whose continuity of race and language constitute the people known as Ukrainians.

If to the figures already quoted there are added those representing the Ukrainians said to be living in the villages of Siberia, estimated at two millions, and also those in Canada, the United States, Brazil and Argentine, it is evident that these people number about four times the population of Canada. Lack of political unity seems to have intensified the desire for nationality, and through the vicissitudes of years, inspired by tradition, poets and historians, there has grown the hope that the land of the Ukraine would one day be the land of a free and independent people taking their place among the nations of Europe. It is this slumbering fire of nationalism which to-day is glowing into the demand for political and geographical unity, and seeking recognition in the councils of the world. This is the spirit which may be found more or less in evidence in various communities of Ukrainians in Canada, the spirit of "nationalism."

If the day arrives when the Ukraine becomes an acknowledged nation, with its access to the world through the Black Sea, which washes its coast, the face and future of Europe will be wonderfully changed. If the great territory of the Ukrainians be added to the chain of nations stretching from the Baltic to the Mediterranean, Russia will become more than ever an Asiatic nation. That the day of Ukrainian independence is near at hand is the conviction of many people, and that day was probably brought very much nearer by the issues of the

Great War. When it does come, the freedom and independence of a great people will be restored to something of that grandeur which they possessed in the twelfth century, when the Ukraine was probably the largest of all European kingdoms, with a large population, a flourishing trade, and considerable culture. Through all the intervening centuries, notwithstanding the loss of political freedom, the spirit of nationalism has not been smothered. The twentieth century may see the fulfilment of the hopes of a promising people.

The people designated Ukrainians are commonly called Ruthenians, a term which, strictly speaking, applies only to the Galician Ukrainians. Sometimes the word Galicians is employed, but that defines a province to which certain Ukrainians belong. As a matter of fact the Ukrainians are known by different names, for example, South Russians, Little Russians, Galicians, Ruthenians, though, according to Sands, there are three main ethnographical branches of the Ukrainian nation, with only slight differences in dialect. These branches are, first, Polisiens, who inhabit the forest area of Volhynia and the Province of Kiev; second, Ukrainians proper, who live on the banks of the Dnieper; and, thirdly, Podolo-Galicians, who live in Podolia, Volhynia in Russia and Galicia in Austria. It is from the last mentioned that many of the Ukrainian immigrants now in Canada have come, and their historical and political background they have not forgotten.

Ukrainian Nationalism. Of the history of these people, especially during the last three hundred years

when the discovery and colonization of Canada was going on, there is not space to write, but the modern Ukrainian movement is one worth careful study, for it is not without influence on the life of Canada. The eager desire of the Ukrainian living in Canada for the freedom and nationality of his own people in Europe—so-called nationalism—may, unfortunately, be regarded as un-Canadian or anti-Canadian; and it need not be denied that this is possible or actual. But eagerness for the national independence of the land and people of one's fathers is not inseparably connected with hostility to the land of one's residence or adoption. Rather devotion to one is the promise and potency of devotion to the other.

Their Religious Divisions. The religious history of the Ukrainians is as wonderful as their political history. But while the political history has left behind it a strong desire for political unity, the religious history, partly from political and geographical influences, leaves these people with three different, yet in some respects similar, branches of Christian faith. The Uniats, whose adherents dwell for the most part in Galicia and Hungary, recognize the supremacy of the Pope in ecclesiastical affairs, but use, by special permission, the Greek liturgy. The Russian (Greek) Orthodox Church, whose adherents are found in Bukowina and Russia, acknowledge the supremacy of the Orthodox Synod of Russia. While the former adopted the principle of the Orthodox Church and accepted its liturgy, they desired to be free from any domination from St. Petersburg; the latter refused to acknowledge the supremacy of the

Pope and maintained the Orthodoxy of the Eastern Church. In addition to these two, there is the Roman Catholic Church. What may be the effect of the Russian revolution upon the relationships of the three religious branches cannot yet be determined.

Ukrainians in Canada. During the closing decade of the last century the people of the Ukraine, toiling largely on small parcels of rented land, heard of the great country of Canada, where land could be had for the asking and right of possession obtained for the tilling. To the peasant people of Galicia and Bukowina, there seemed in this news an attractive call to migrate from their homeland to the new land over the sea. They were for the most part uneducated folk, inured to toil, for public schools for peasants were just then being established. Just as they were, they came to Canada, under the caption of Austrian or Russian, according to their location. The numbers representing immigrants under these heads stand in the thousands year after year. The vast majority of these people had little or no education; many could not read or write, and knew no language but their mother tongue. In addition to all these handicaps, they were, in the preponderance of cases, very poor. Yet despite all such difficulties, they courageously faced life in a new land.

With these disadvantages, they found it almost imperative to keep together groups of families, or even whole villages, holding the same sort of relationships as they did in Europe. Thus arose the "colony." Without the friendly aid and care of

Canadian people, there was no other process directly practicable, and the Canadian people were too few in number, in comparison with the multitude of incoming immigrants, to offer facilities for quick and easy assimilation. The Ukrainians were thus left to care for themselves, and they did so in ways that were perhaps inevitable. They lived in colonies in the rural parts of the land and in sections of the cities, cultivated their own outlook, maintained their own language and customs—they continued Ukraine. The English they acquired was the result of necessity, for they must needs do some buying and selling, in the pursuit of which they were so often victimized that acquaintance with the English language became necessary for self-protection.

From the cities of Montreal and Quebec, through old and new Ontario, on through the Prairie Provinces, and now in the province of British Columbia, the industrious Ukrainian may be found. North of Winnipeg, in the country surrounding Canora in Saskatchewan, and north-east of Edmonton in Alberta, there are large colonies, which have at least vindicated their claim to a capacity for work. In Alberta, they accepted land which English-speaking people disdainfully passed by. It was the hunting ground of the Indian, stretching away east and north of Edmonton, not level but undulating and covered with brush and small timber. To clear that land meant hard work and isolation with no railroads and no roads, long distances from markets, which required a journey of several days, and no finances to buy horses and machinery for the arduous under-

taking. The Ukrainian tackled the job—and succeeded. The wild country of North Alberta became a granary and a garden.

How They Succeed. Typical of the men and women who did that work is Mike H——, who nearly 25 years ago left the Ukraine, and with wife, mother and children arrived after a long and weary journey, third class on ship and colonist on train, at Edmonton. By means of an interpreter, he made entry for a piece of land near some friends, paid thereon ten dollars, and with the last ten he possessed, proceeded with his family north-east to face the wilderness and earn a livelihood. He made his abode at first with some friends who had preceded him, and then obtained, often on trust, simple tools with which to work. Gradually he acquired a horse, some oxen, a wagon, and lumber wherewith to build a house. The small cottage, with thatched roof and mud walls, soon appeared, and the evolution of an Albertan farmer was in progress. Mother and wife mixed that mud plaster with their feet, packed it on the walls with their hands and smoothed it with the bare palms. When dry it was limed, until the cottage appeared white as chalk, and the house was made. It had no chimney, and a bake oven took the place of stove, but it was home and the beginning of independence, and now the record is written not only in buildings, stock and golden grain in fertile acres, but in bent backs, crooked figures and hard hands of man and women alike.

Yet the guest sits at their table where hospitality abounds, partakes of food with which no fault can

be found, and wipes his fingers on linen napkins, but is compelled to express his admiration and thanks through an interpreter, because in the early days of the conquest of the wilderness there were no schools. Children grew to manhood without the rudiments of education, worse off in that respect than if they had remained in Central Europe. But the youngest girl has become the recipient of the gifts of the new school, and in a modest, limited vocabulary, tells how far she has got in her studies, despite the brevity and intermittence of attendance. But her muffins are delicious, and the house, inside and outside, is in keeping with the rest of the farm, with its barns, cattle sheds, protected machinery, fences, and ripening grain. A quiet calculation would indicate that this man's worldly possessions, if valuated, would require at least five figures. And the day is at hand when the Ukrainian farmer, who entered the wilderness twenty-five years ago with \$10, will drive to Edmonton over excellent roads in a comfortable, even luxurious, touring car.

While this may be an extreme case, it is not unusual and may be regarded as an indication of that general success which runs all the way from a good living to comfort and affluence. But, some person objects, are not many of these people dirty in habits, with chickens and even pigs wandering in the house? Yes, of course, but such a situation is not the rule, and, then, being dirty is not the prerogative solely of the Ukrainian people. Moreover, being dirty does not prohibit the possibility of becoming clean. If

people know little or nothing of the benefit of ventilation and the nature of disease, how can they be expected to act as if they were trained in hygiene? If people do not know the English language and have had little opportunity to learn, why may they not speak their native tongue—especially when that tongue is somewhat musical in tone? And if the Ukrainian farmer is not shown a friendliness and good will by young Canadians of English speech, who will find fault if he seek companionship and solidarity with the people of his own race?

In Northern Alberta there is something to be reckoned with in the sixty-five thousand Slavs who are the industrious agriculturists of the land. From Edmonton with its twenty-five hundred Ukrainians, one can move out to Fort Saskatchewan, east to Vegreville, and along the C. N. R., then southward to the Grand Trunk, and away north, beyond Smoky Lake and the promising French town of St. Paul de Metis, covering an area of about four million acres. Railway communication will soon run through the centre of the colony and then away to the north, so that with transportation made adequate, drought rare and danger of frost diminishing, anybody desiring to buy an Ukrainian farm in North Alberta will pay the price which the Slav has earned. He and his wife and children have been among the hardy pioneers of the north-west, as French and English were the pioneers of earlier days in the promising east.

The Process of Canadianization. But is the Slav becoming assimilated, Canadianized? That depends



A UKRAINIAN FARMER WHO HAS MADE GOOD.



DOUKHOBOR HOME AND ORCHARD, BRILLIANT, B.C.



A UKRAINIAN MOTHER
AND HER BABE.

on how much is meant by these terms. Suppose the Ukrainian builds houses, wears clothes, drives automobiles, erects barns, and conducts business as the Canadian does. Is he not to that degree assimilated? And is not his performance—even though it be designated imitation—a definite assurance either that he thinks the Canadian way better, or that he wants to adopt the Canadian way? Nevertheless he may do all that and yet his devotion be to his own nation. If so, it is because his own nation makes a stronger appeal to his devotion than does Canada. Of the oppressors of his own nation, he may have bitter memories; of his Canadian associates, he has not always ground for unstinted praise, nor is he always untouched by the process of exploitation, though he may not be acquainted with the word. The question arises, then, as to what more is required of the Slav in order to be more adequately Canadianized.

One of the apparently difficult things to understand is the significance of the spirit of "nationalism" which nearly all Ukrainians manifest. At bottom, it centres around the hope that their nation will one day enjoy the political freedom and independence which it once possessed. To that end, the Ukrainian language and literature are cultivated in classes promoted for that purpose, in addition to the requirements for English in the ordinary education of the children. But is that a fault or a virtue? Does the knowledge of two or more languages render a person less Canadian, and does the desire for the nationhood of the Ukraine make less vivid and intense the desire for the nationhood of Canada?

Evidently not, intrinsically, for they are not incompatible, as many a patriotic Canadian quite well knows. Indeed it is possible that one might intensify and aid the other. The difficulty, if there be one, must then have its roots in some deeper soil.

The process of Canadianization then includes performing things, dressing, working, living, doing business in the Canadian way, and also being devoted to the national life of Canada. This cannot be learned in a day. If Canadian people try to understand the Ukrainian and the Pole, give the kindly hand of assistance, respect and even admire the patriotic fervor that seeks freedom for the ancestral land in Europe, and accord to the industrious Slav everything included under the term "square deal," there is surely no reason to doubt but that in time the Slav will so merge into our national life as to require a genealogical table to discover his ancestry. Of that process there are, happily, many interesting examples scattered all through the land, of which people generally know little.

The Doukhobors

Their Coming to Canada. What has been said of the Pole and the Ukrainian is equally true of the other divisions of the Slav race found in this great land. The Hungarian and the Doukhobor show characteristics different from those of other members of the Slav family, but the characteristics are largely the result of political and religious history, and will change in different circumstances. Thus,

under the bitter persecution inflicted on the Doukhobors in Russia there developed a particular, even pathetic, religious outlook which, no doubt, will assume a different form under religious freedom. Their communistic system might have some considerable difficulties from the standpoint of ownership and taxation of land, but from the point of view of benefit from community life and opportunities for social helpfulness, there is something of value for Canadians to learn, if the isolation and loneliness of residence on the large farm is to be diminished. Moreover, the simplicity and religious devotion of these people is an asset never more precious than to-day.

Have They Made Good? When the cry of their suffering, under the hand of bitter persecution, was heard in the world, money was provided, mainly in England, for the emigration of these oppressed people to Canada. They were given grants of land, aided with implements and money and settled in colonies on the prairies, the largest in Saskatchewan, in the neighbourhood of Kamsack and Veregin. During the last twenty years, changes, almost imperceptible at first, have been gradually taking place. Some of the extremists, it is true, did enter upon a pilgrimage or two in the frenzy rather than in the enthusiasm of religion, but those are things of the past and will never recur. The Doukhobor is a hard worker, clean in modes of living, possessed of considerable moral integrity, zealous in adhering to the religious traditions of his fathers, which have been orally transmitted, for they possess no liter-

ature, and have had in early days no schools, no newspapers, and none of the means of promoting education.

In 1920, under the urgent request of the Government of British Columbia, the Doukhobors of Brilliant undertook the erection of schools for the education of the children, and with heroism and sagacity began, on a considerable scale, the task which had been intermittently attempted before. Quietly through these two years the leaven of education has been operating, and, given time and patience and sympathy, the Doukhobors of the next generation will be practically indistinguishable from other Canadians. When the public school and the pioneer teacher shall have laid in knowledge the foundations of a higher citizenship, then the liberal and sympathetic advocate of religion may erect the superstructure of an admirable building. Generations of trial and sorrow and persecution will have produced a type responsive to the appeal of religion and to the duties which religion enjoins.

A Visit to a Doukhobor Colony. One beautiful day in summer, a visitor stepped from the train at the neat little station in the village of Brilliant, situated in a picturesque valley where the waters of the Kootenay join those of the Columbia River. He was to be a guest of the manager of the Doukhobor colony, famous for its fruits and grains. Industry, economy and cleanliness were evident on every hand—made doubly necessary by two years of drought. The office of the manager was essentially modern, with safe, typewriters, book presses, tele-

phone, desk, check slips for fruit, efficiency everywhere manifest. Part of the day was spent visiting the young orchards, and admiring the gardens, with their abundance of flowers, followed by a lunch at the manager's, and then an interesting conversation during the afternoon, when one wondered at the practical wisdom of a man who had never been to school in his life, and who, in giving freedom to his visitor to use the information conveyed, expressed the hope that the people of Canada would believe them loyal to the Government and not advocates of the doctrines of the Bolsheviki.

Despite the hardships involved by two successive seasons of drought, and notwithstanding the imperative need of money for irrigation, they were building ten public schools for the education of the children in things Canadian. Let these schools quietly operate for ten years, and the Slav will have become Canadian. For after all, the thing needed is patience, and more patience coupled with kindness and undying hope. The young Canadian must learn to look generously upon the process of transformation, and work in that same hope which filled the hearts of the pioneers who opened up the forests two hundred years ago. Here, again, knowledge is the prerequisite of sympathy and action. Young people's societies, adult Bible classes, literary and scientific clubs, social organizations, should undertake the careful study of the various factors making up our population, and none will more amply repay historical and social investigation than our neighbour the Slav.

Friendship Necessary to Canadianization

Every university in the land should have an organization of students—as in the University of Saskatchewan—for the study of the problem of building a nation, the problem of devising ways and means for the blending of the various peoples into the beauty of a common folk. The organization must begin by admitting on equal basis the different members of the student body. The group in Saskatchewan includes five Doukhobors, three Poles, several Ukrainians, a few Mennonites, as well as Canadian born of British stock from several provinces. Whatever may be the ancestral differences, they are all united on the fact that this is their common home, that they are all anxious to make it a great nation, and that the greatness of a nation rests upon the simple but illimitable foundation of community life and spirit, neighborliness, respect and friendship.

It may be objected that many of the dangerous Bolsheviki and I.W.W. and O.B.U. are members of these “foreign” peoples. But, first of all, the “rabid” socialists are not confined to the non-British people, as anybody knows who reads and observes a little. Secondly, their “dangerous doctrines” are not going to vanish in the presence of imbecility that simply holds up hands in horror; nor will grievances refused a hearing thereupon disappear. Thirdly, the thing to do is to listen to the complaint, see if it is well founded, and then seek a remedy. And if one learns that many of these

south-eastern European people have been twenty-five years in Canada, and yet do not know the better and best sides of Canadian life, the next thing to discover is, who is to blame for the grievance and for the deplorable lack that made such a situation possible. In the land from which they and their fathers came, they had no illusions about being the oppressed classes. What has been done to convince them that here in Canada they have the dignity of freemen?

Obviously the stretching out of the right hand of fellowship is the task of the Canadian who is devoted to the building of his nation, and he must build with the materials at hand. And if the young Canadian regards the Slav as an agent to be exploited—as unfortunately has been too frequently the case—or as an inferior to be despised, then let him not be surprised at the discovery of distrust instead of confidence, prejudice instead of frankness, and communism instead of Canadianism. When a man feels that socially he is not much better off in Canada than he was in the countries of the Danube, a mistake has been made somewhere, which must speedily be rectified if the pattern of our nation is to be kept clear. That social hunger itself is the greatest asset a nation could possess, and it needs only a suitable opportunity to become full-working capital for the health and security of a people. Under indifference and neglect that same hunger becomes quickly transformed into a social danger and menace, and the main responsibility belongs to the source of the neglect.

CHAPTER VI

IMMIGRANTS FROM ASIA

Of the many thousands of passengers who annually travel from coast to coast in Canada by the Canadian Pacific Railway, how many reflect at all on the part that project played in the political history of Canada in the closing quarter of the last century? There are many who know the history, but how few there are who meditate on the cost in human lives at which the immense task was so quickly accomplished! It is well to be reminded that, after many vicissitudes, the Government of Canada entered into a contract, in 1880, with a syndicate, for the completion of the railway across the prairies and through the Rocky Mountains to Burrard's Inlet, on the Pacific, the work to be accomplished by 1891. The zeal that was put into that undertaking was astonishing. Construction work was everywhere present, as the line from the St. Lawrence steadily moved westward to meet the line moving eastward from Vancouver. They met in the Rockies, near Eagle River, at the little station of Craigellachie, where, on a great occasion, Sir Donald Smith, one of the directing heads of the syndicate, drove the last spike, in November, 1885.

How the Orientals Came to Canada and How Many

The Chinese. Such haste and energy demanded labourers from any and every corner where they were obtainable, and contractors were at their wits' end to find men for the hard work. When the iron road climbed into the mountains the difficulty of construction required larger numbers of labourers. But large numbers of these were not available, for the simple reason that they were not in the country. Attention was turned to California, where railroad construction had been in operation, and from there came all manner of men who were, for the most part, utterly unfit for the job. Then the eyes of the contractors turned toward the Chinese, and two thousand of them were brought, in 1882, in sailing vessels, from the Orient. Once established in camp and placed to work, after a trying voyage of over a month, disease broke out from which hundreds died and the survivors were in terror. But there were other agents to annihilate the living, more deadly even than scurvy. Falling rock and treacherous tunnel and high explosives took their toll, and the yellow man of China paid with his life part of the price for supplying the giant of Canada with the needed nerves of railroad.

The Head-tax Imposed. The Chinese, then, were not seeking entrance at our doors. They were brought to do a work for which unskilled labour could not otherwise be obtained—and they have kept on coming since that date. When the railroad was completed, in 1885, no further special service was

required of the Chinese, to whom the Canadian Government expressed its thanks by imposing upon every newcomer from the Celestial Kingdom a tax of \$50, to be paid prior to admission. That did not debar the industrious and frugal Chinese, as evidenced by the steadily increasing numbers, and the Government raised the hurdle in 1901 to \$100, but "John" again vaulted. Not to be outclassed, the Government raised the obstruction, in 1904, to \$500, but as the figures which indicate that part of the Oriental tide since that time show, "John" could even meet that obstruction. The history of the affair since 1885 seems to indicate clearly that the imposition of such a head-tax was a bad mistake. Now the cry is raised for "complete prohibition" or "extreme restriction," not only of the Chinese but also of the Japanese and Hindus as well.

The Japanese. The Japanese came subsequently to the Chinese, beginning in 1905, and have maintained a fairly constant stream, except in the years 1906-07-08, when the numbers were alarming, namely, 1,922, 2,042, 7,601. Following that "scare," Canada, in 1911, subscribed to the Treaty of Commerce and Navigation between Great Britain and Japan, which regulates conditions of travel, residence and business in the two countries. But modifications were made in respect to Canada by a voluntary arrangement, on the part of Japan, who entered into what has been designated "a gentleman's agreement" to limit the number of Japanese emigrating to Canada to 400 per year. Japanese have asserted the maintenance of that agreement, and there seems

to be no ground for denying the assertion, although in no year since 1911 do the figures stand below 400. Within a period of twenty-five years, therefore, there has been a Japanese population in Canada steadily increasing by annual influx and high birth rate, which, added to the Chinese population, presents a problem of vast importance for present and future Canadians.

Difference in Treatment of Japanese and Chinese. Under that agreement the Japanese immigrants have a definite mode of protection, while the Chinese are governed by the Chinese Immigration Act which Canada can amend from time to time irrespective of any treaty with China. The amendments made have issued in increasing the head-tax to ten times the original amount, and have also made more and more drastic the regulations regarding permits for the entry of merchants, students, scientific workers and the like, as well as the regulations under which resident Chinese may visit China and return to Canada without paying head-tax. Since the stolid folk of China who come here are almost entirely from the southern provinces of that colossal country, and speak "Cantonese," and since they are the only immigrants who are subjected to the indignity of head-tax, they obviously resent such racial discrimination and exercise an ingenuity which is marvellous to escape the various prohibitions.

The Hindus. The Hindu immigrant now stands under the peculiar difficulty of being debarred by the simple device of an enactment that requires a continuous journey to Canada from the native country

of the immigrant, and by the purchase of a ticket in that country for a through journey. As there are no ways of direct travel between India and Canada, the Hindus are effectively debarred, which means that members of an Empire have not the opportunity of free movement within the territories of that Empire. If direct transportation were established, some other device would have to be arranged if the Hindu folk were to be kept out. Though they are British subjects, they are not welcome into the Dominion of Canada. Since 1908, the number of arrivals has diminished to the vanishing point, while, on the other hand, many who had arrived previously became so discouraged that they returned home. There are probably no more than eleven hundred left in Canada to-day.

Problems Arising From Oriental Immigration

Many questions now arise. What kind of problems does the presence of so many Orientals in Canada raise, and is it possible for these people to be built into the structure of Canadian nationality? If they cannot be "built in," what must be the attitude of Canada toward future prospective immigrants from the Orient, and what shall be done with those who are already here? If they cannot remain as an excrescence on the body politic, what are the means whereby they may be incorporated into the social fabric and invested with the dignity of Canadian citizenship, and how can there be evoked from them,

if at all, that devotion to Canada's national life without which the social integrity of the nation cannot be maintained? If all such propositions be utterly impossible, then how can over sixty thousand Orientals be allowed to remain in Canada and yet have no part nor lot in her destiny? If not allowed to remain, how can they be eliminated? If not eliminated, what will be the situation in twenty-five years, in view of the high birth rate, the industry, the energy and the frugality of the Oriental?

Such a list of questions may puzzle the liveliest brain and discourage the bravest heart, but they have to be faced, and faced unflinchingly by the young Canadians who put their backs into the job of building a nation on lines that will endure for centuries. The problem of the Oriental is intensified by the fact that it is concentrated rather than diffused, British Columbia having to carry the heavy end of the burden. If it be said that British Columbia can attend to her own affairs, then the obvious reply is that this is not one of her affairs. If it had been, the situation would have been different though not devoid of trouble. More than once has British Columbia enacted legislation excluding the Oriental, only to have that legislation inevitably disallowed by the Dominion. It is a Dominion, and, therefore, a national question, and every loyal Canadian in every province must thoroughly study the situation. Provincialism never has built a nation and it never will, because it never can.

*Where the Chinese Mainly Are and What They
Are Doing*

While there are possibly between sixty and seventy thousand Orientals in Canada, upwards of fifty thousand of these are in British Columbia, which has a population of perhaps six or seven hundred thousand people. There are over five thousand Chinese in the three Prairie Provinces, but that number is far less significant in comparison with the combined populations. The real difficulty lies, so far as quantity is concerned, in British Columbia, and it is one which runs into all the currents of human life, industrial, social and religious. Industrially, the Chinese are entering many avenues, of which domestic service is one, but only a minor one. An observer, passing down Pender Street in Vancouver, will be struck by the fact that in that quarter of the city, thousands of Chinese are crowded together, and traffic in nearly every line of merchandise, for not only do fish, flesh, fruit and vegetables abound in block after block of stores which are entirely Chinese, but it is possible to buy anything from a silk suit to a pinch of opium.

If one enquired concerning the source of these numerous commodities, the answer is importation from China and production in British Columbia. In the fertile lands of the Fraser Valley growth is almost tropical, and since facilities of transportation by land and water are excellent, the needs of Vancouver tables are largely supplied by the untiring industry of the Chinese market gardeners, who

cultivate in that vicinity more than four thousand acres of land for that purpose. Along the valley of the Fraser and the Thompson Rivers, the indefatigable Chinese are obtaining, by purchase and lease, valuable land for the production of vegetables. In some cases, the village or town is largely if not predominantly Chinese, as for example the town of Ashcroft, which was practically rebuilt by Chinese, who now own the stores and hotels, and who are supplied in market garden products by the increasing numbers of their race, who, in the irrigated lands surrounding the town, produce, by skilled processes of cultivation, the best crops from 2,500 acres of fertile soil.

Down the Okanagan Valley the Chinese are also penetrating, giving themselves to the production of orchards. Indeed where situation, sunshine and water are available, there stand the Chinese ready to enter the land of promise. On the Island of Vancouver they settled long ago. The choicest lands around the city of Victoria are cultivated by Chinese hands, and the products are quickly transferred over excellent roads in swiftly moving trucks owned and guided by Chinese merchants. The eye of the tourist rests in admiration on those luxurious gardens, scrupulously cultivated by Chinese, to whom work seems second nature. And in the comfortable hotels of the city, catering to the numerous tourists of east and west, as well as in the private houses of well-to-do citizens, the products of those gardens delight the tastes of epicures. In the words of a man of science estimating the significance of the situation,

the decision is: "If the Chinese were to vanish, we would starve."

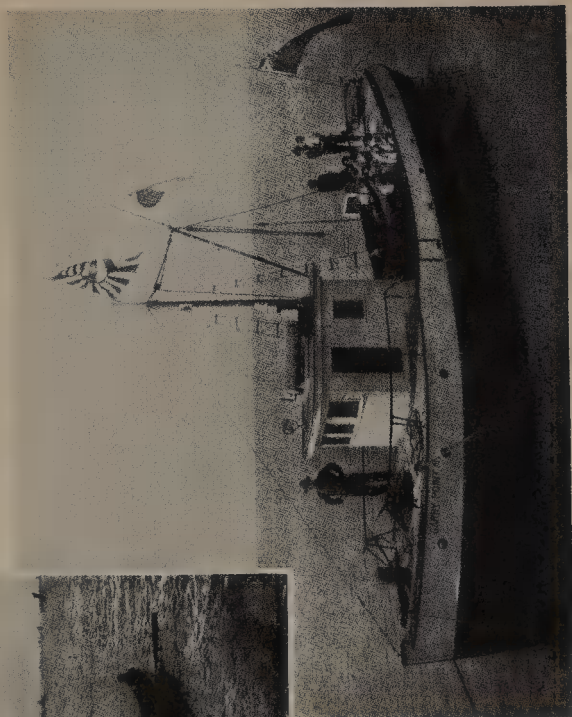
In business and industry of all kinds the Chinese are everywhere in evidence. In domestic work in the private home, in the laundry, in gardening for Vancouver business men, in trade of the market place, in the purchase and cultivation of land, in the service of the large hotels, in transportation, in the growth of orchards, in divisional work on the railroads through the mighty Rockies, in the canning factories of the salmon industry, in nearly every walk of life the Chinese are found in increasing numbers, industrious, patient, temperate, law-abiding, honest, frugal, maintaining with a remarkable constancy through all the vicissitudes of life the original ancestral characteristics and outlook on the world. If the Chinese be compared with other races in the world they do not lose much by comparison. Vices they have, but they are not essentially different from those of the Anglo-Saxon.

*Where the Japanese Mainly Are and What They
Are Doing*

The virtue of industry and the accompanying one of frugality are shared in common by Chinese and Japanese. Individuals of both races have become wealthy by various enterprises in British Columbia, and many are amassing small fortunes at the present time. The Japanese are as industrious as the Chinese, just as sagacious, but are even more enterprising and assertive. Just as Pender Street in



THE SAILING FISHING FLEET, BEFORE
THE COMING OF THE ORIENTAL, AT
THE MOUTH OF THE FRASER
RIVER; WHITE MEN
AND INDIANS.



A JAPANESE FISHING BOAT OF THE TYPE WITH WHICH
THE ORIENTAL HAS CAPTURED THE FISHING TRADE
OF THE FRASER AND NORTHERN BRITISH
COLUMBIA RIVERS.



ORIENTAL HOME IN VICTORIA, B.C. (METHODIST.)



SOME ORIENTAL JUNIORS IN THE HOME.

Vancouver is given up to the Chinese, so Powell Street, parallel to Pender, is exclusively Japanese. The two streets may indicate racial characteristics, that of the Chinese crowded with people and merchandise, ill-smelling, store fronts littered with vegetables and poultry cases, and sidewalks occupied with the surplus unemployed population who do not seem to have energy sufficient to gamble or have been reduced to a condition of inactivity by the loss of all they recently had. This strange lassitude may be very deceptive in view of the tireless industry so generally characteristic of the Celestial.

On Powell Street everything is "spick and span," with efficiency present everywhere, from the tidy barber shop, where a modest young lady manipulates the razor and scissors with remarkable dexterity, to the banking house with modern facilities for international exchange, restaurants, stores, warehouses, motor lorries for express and baggage transfer, banks, residences—all indicate energy, enterprise and sagacity. Lethargy and lassitude seem unknown. One walks down Pender Street by night or day and exclaims, "This is China," then turns along Powell Street with the conviction "This is Japan." Yet both streets are quite close to the business centre of the beautiful and thriving city of Vancouver, and the value of properties held by Chinese and Japanese runs into millions of dollars. Moreover, all along these two streets an English name is scarcely found, though not many years ago they were the centres of trade and residence for English-speaking merchants.

If one makes an observation tour from Vancouver

to New Westminster and along the valley of the Fraser, the same initiative and energy are manifest. The Japanese incline to the north side of the river because of its exposure to the sunshine for the growing fruit, while the Chinese cling more to the south side, with its heavier soil, for the production of vegetables. Along the north side, the Japanese are buying and leasing until their fruit farms, totalling several thousand acres, dot all the route to the mountains, and there spread out into the valleys like the far-famed Okanagan, where the Japanese own about two hundred and fifty acres and lease 600, while the Chinese own about 100 and lease over one thousand acres. Thus in agriculture and fruit growing, as well as in various branches of city business, the Chinese and Japanese are competing, not only with white men, but with any other kind of men, and even with each other. When, under competition, the white man sells out or moves away, the Oriental is ready to buy or lease, and the "colony" grows.

In the fishing industry the Japanese are regarded as supreme. Since the disappearance of the sail-boat and the introduction of the motor-boat—the special type for fishing said to have been evolved by the Japanese—the voyage can be extended in distance and time and the harvest of the sea increased. Steveston has long been the headquarters for the salmon fishery on the Fraser, but now the population is almost completely Japanese and Chinese, though the returns from the river are far less than formerly. It is practically "fished out," but the Oriental remains, over 2,000 Japanese living in Steveston,

where they have their own Japanese school, with the daily lessons in Japanese to which elementary English is added. When the resources of the Fraser diminished, the Japanese increased in number on the Skeena and Nass Rivers, where they now hold the greater proportion of the fishing licenses.

If to business, fishing, fruit and vegetable growing, there are now added lumbering, railroad construction, and other fields except mining, there is scarcely any occupation left in British Columbia in which the Oriental is not a competitor with the white man. The tremendous effect upon industry and labour need not be emphasized to show the far-reaching character of the problem which is involved. That is a problem for the Dominion and Provincial Governments, for the Labour Unions, and for the Churches of Canada, and it has different aspects according as the Japanese, the Chinese, or the Hindu phase of the question is examined. The Hindu aspect is not at present acute, because the number of Hindus is comparatively small and they are engaged mainly in unskilled labour. But this aspect may become acute any day, not necessarily by force of numbers, but by the difficult problem of the interrelations of various parts of the British Empire.

The Problem National and International

The general question then of the relation of immigrants from Asia to the national life of Canada may be examined from two points of view, each of which divides into a number of subsidiary problems. The

fact that there are about 70,000 Asiatic people in Canada means that very soon, if no change is introduced, the Asiatics will number one per cent. of the population of the Dominion. That may be regarded as negligible, until it is remembered that about four-fifths of the number are concentrated in the Province of British Columbia, and for that province the proportion is more like ten per cent. If the remaining ninety per cent. of that province's population were uniformly Anglo-Saxon, the problem of a ten to one ratio would not be so very serious. But such uniformity does not exist. Furthermore, the increase in the number of Orientals by high birth-rate makes the problem increasingly acute with the passing of every year.

It is thus inevitable that the young Canadian will have to turn his attention to the national question of whether any further influx of Orientals should be permitted, at least until a great consolidation and uniformity of the population of the Pacific province is attained. At any rate, it will be affirmed by the vast majority of Canadian people that some pronounced diminution, if not, indeed, cessation of Oriental immigration is imperative. The next step is to urge that steps be taken to carry that conviction into effect by amicable arrangement with Japan and China, without in any way giving an offence to those great nations. Whether that be done by limiting the influx to a definite small percentage of the number now in the Dominion, or by an equivalent arrangement of admitting annually into Canada as many Orientals as there are Canadians who enter

China and Japan, or by a stipulated number, rigidly adhered to, from each country, with all proper facilities for passage to and temporary residence in Canada of students, scientists, trade promoters and the like, is a question of method to be discovered by proper negotiations.

This national, or international phase of the problem is all the more urgent because of the difficulty of the internal or domestic phase of the situation. "What shall we do with the Oriental?" is a question examined by comparatively few Canadian people. "What will the Oriental do with us?" is a question sometimes found on the lips of those who seem to be either exponents of cynicism or victims of despair. There is no doubt, however, that the Oriental is doing something to us here and now, namely, presenting a very difficult problem to young Canadians who are zealous of building a nation solid in foundation and symmetrical and beautiful in structure. Suppose it be decided to leave them out of the edifice. Even granted a policy of future exclusion, there is no likelihood of the Oriental dying out, or of migrating elsewhere, and by increase from natural birth rate, the problem will be as acute in the future as in the present, in the sense that thousands of Orientals, especially of the Chinese and Japanese races, will be living in our midst, excluded from our national life, yet potent factors in our industrial life.

The fact of the matter is the assertion of many people that British Columbia, or even Canada, is a white man's country and that it must remain so is

impossible. Seventy thousand Orientals cannot be ejected from the Dominion by any process imaginable without another international conflict greater than has ever been known being precipitated. And even after such a conflict, they might not be eliminated from our midst. Meanwhile, here they are, here they will remain, and here they will increase in numbers without any aid from immigration. That was the case in California, which discovered with astonishment in 1919 that one child out of every thirteen was Japanese. In some parts of British Columbia scarcely one child out of every thirteen is white—though these localities may be isolated cases. In Japan, the birth rate is said to be about 35 per thousand, in California the rate is 62 per thousand, but an Oriental increase, even as low as 1,000 births annually for a decade, will produce in British Columbia a situation not less but more difficult than it is to-day. A rate of 50 per thousand would exceed that number among the Japanese alone, who number nearly 30,000.

Our Attitude to the Oriental Problem

What, then, is to be the attitude of the young patriotic Canadian to this Oriental problem within the Dominion? One attitude possible and actual, is to acknowledge, more or less contemptuously, the existence of the Oriental in our midst, but steadily refuse him any recognition in the way of citizenship. Unfortunately for that position it is not an attitude prevalent in the provinces outside British Columbia.

The gradual but persistent attainment of rights in other provinces makes continuous the appeal for similar rights in the Pacific province. In a possible Dominion election, if the number of political parties should continue to increase, several thousand votes on behalf of protesting members of the same race might do strange things. It becomes very grave when the problem is transferred to the British Empire, where for every white man there are six not white, who some day will demand full equality before the law. Even in the Province of British Columbia, political disqualification will not bar the door of industrial enterprise and business competition, which, after all, may be more powerful than political franchises.

The Problem from the Economic Standpoint

From the standpoint of industry, the Oriental seems quite willing to do work which the white man will not do. There is nothing degrading in such work, for all genuine work is noble and ennobling; but Anglo-Saxons simply decline to do certain things. In 1920, a high official of the Canadian Pacific Railway was reported to have stated that 20,000 men were needed for railway construction, farm work, and mining. If men who wield pick and shovel could have been found, the Canadian Pacific would have spent five or six million dollars in extensions and improvements, but no such workmen could be obtained. Formerly, as every one knows, Europeans, especially Italians, were employed for such work,

but many Italians had returned to Europe, and others who remained here had turned their hands and their wits to other occupations. Slavs, who had settled on the prairies and found money absolutely indispensable to a livelihood, had often toiled at railroad construction, but now, having obtained their land, they found agriculture and being "their own boss" more congenial than the arduous pressure of the construction gang.

Hence a curious process of elimination was steadily bringing the Oriental to the front where arduous work was concerned. If, for example, the rich lands of British Columbia could be cleared of their prolific, wild growth, and at the same time its unsurpassable forests carefully protected, the cultivated areas would support a population many times the present number. But who will clear those fertile lands? The Anglo-Saxon seems disinclined; the Oriental only too eager. When the latter undertakes the task, the former raises the loud voice of complaint. The youthful Canadian who solves that difficulty will bring peace to the world. Many will remember that when the "labor battalions," which were composed for the most part of northern Chinese, were being transferred, by way of Canada, from France back to China, the Chinese Consul did his utmost to have the men employed in clearing British Columbia land, and even urged the retention of their pay as a guarantee for their return to China. The proposition was, of course, declined, and the men returned to China.

The immigrant Chinese or Japanese, who seeks agriculture, leases or buys a piece of land—anywhere if the land be good. He may be in the midst of English-speaking people who, in their superiority, attempt to “freeze out” the newcomer. The newcomer knows nothing of an eight-hour day, nor is he handicapped by union rules. Incessant labour seems like a blood-relation, and in the market he begins to undersell his white neighbors. If he has a family of children, the matter is complicated by the fact that while the elder children may work in the garden with father and mother, the younger play with the children of the neighbor. The neighbor, sooner or later, thinks of selling or leasing, and, in all likelihood, two Chinese families are eventually present instead of one. The two work incessantly, live cheaply, economize frugally, regard as unattainable or unnecessary luxuries that which white folk hold to be essential for comfortable living, and the cry is raised that the white man cannot compete with the yellow.

One significant feature about the situation is that it is to the white man that the yellow man sells. Of two producers of the same kind of vegetables the white man will buy from the one who sells at the cheaper price. Whoever heard of declining to buy from Chinese because the white man produced the same kind of products though at a higher price? If purchase from the Chinese be declined though the products are the same, and the Chinese price lower, then the white buyer refuses to deal with the yellow seller simply because he is yellow. That

amounts to a boycott on the ground of racial prejudice. But if two market gardeners, one white and the other yellow, offered the same kind of commodity—say, a crate of onions—of the same quality and at the same price, would not the offer of the white man be accepted simply because he is white, unless the demand were sufficient to require both crates? In an open market the Asiatic could scarcely complain if he saw his neighbor's crate rather than his own purchased, any more than one Canadian could complain against another.

When, on the other hand, the Oriental works harder and sells more cheaply, the white man cannot compete except by increasing his industry and therefore his hours of labour, and at the same time lowering his cost of living. In other words, he goes to the level of the Oriental. If he refuses to do that, he cannot compete, unless white purchasers boycott the yellow producers—which is utterly improbable for white folk who have been accustomed to buy in the cheapest market. Another possibility is for the productive Oriental to come up to the white man's standard of living—a process which belongs mainly to the Oriental himself. That is to say, before he can expect to become a competitor on equal terms with others, the Oriental must live as the Anglo-Saxon Canadian lives, work the same, spend the same; in a word, he must become assimilated before he can stand on the same industrial plane. To achieve that, however, he must be admitted to Canadian industrialism without any prejudice whatever on the

ground of race. That will be a test of Canadian attitude as much as of Oriental enterprise.

Can the Oriental be Assimilated?

The current Canadian attitude is that the Oriental cannot be assimilated, cannot become Canadianized, that there is no probability of such a result being obtained. Oriental they are and Oriental they will remain, unadapted and unadaptable to Canadian conditions. Hence they should be excluded not merely because of their drastic competition in industry, but mainly because they are alien and unassimilable. If such declaration were presented as a serious and candid solution of a difficult problem, argument and evidence would surely be required before such view could be accepted.

Political Equality Necessary. The refusal of the franchise to those who seek and qualify for it is not to be laid at the door of the Oriental but of those who make the refusal. When, in complete accordance with the conditions of enfranchisement, the Oriental attains citizenship, if he be prohibited from the use of the franchise, the disfranchisement can scarcely be laid at his door. If, then, he be refused political equality how can he ever become Canadianized? Such affirmation is not made of any other immigrants, though they may fulfil the conditions no more acceptably than the Orientals. The attitude against the Oriental thus seems in the last analysis to be rooted in racial prejudice.

Non-Observance of Law.—If the reason assigned for the non-assimilation of the Asiatic is declared to be his non-observance of Canadian Law, then let the Dominion Report of Criminal Statistics for the past two decades be brought forward, and a comparison made of offences by races on a proportional basis. The Oriental can lift high his head among the nations gathered in Canada. John Nelson tells of the Japanese who stood in the dock in ■ Vancouver Court for some offence against the law, and the interpreter said to the judge: "The prisoner asks me to tell you how ashamed he is that by his act he has brought disgrace upon his country." Manifestly he had not disgraced the country whose law he had broken. Instead of that national pride, wounded by his act, being regarded as "one of the most formidable obstacles to the assimilation of the Japanese," it might well be esteemed as a predisposition thereto, because devotion to one nation is not inimical to but favorable for subsequent devotion to another.

Use of Drugs. If capacity for citizenship were based on observance of law, how many Anglo-Saxon people would become disfranchised? Would the Oriental laugh at our expense? It may be urged that the Orientals are gamblers and drug-traffickers. This can scarcely be laid at the door of the Japanese. It is, unfortunately, true of the Chinese, but in the matter of opium consumption it would be well not to unfold too many pages of history, because they would disclose the attitude of Britain when China saw its danger. It may be that Britain's action then

was the easier way out, or the lesser of two evils, but Canadians can scarcely denounce with free voice the calamitous consumption of opium which China seemed helpless to refuse. Moreover, large numbers of drug addicts in this country at the present time do not trace their lineage nor their tragic habit to the Chinese. And further, the most desperate and ingenious instrument of the drug habit is the hypodermic needle and syringe, which does not appear to be of Chinese invention or manufacture. Have Canadians contemplated the prohibition of that instrument everywhere, except in the hands of physician and qualified nurse, or under their direction?

Gambling. Fan-tan is a deplorable game viewed from any standpoint. Nothing of skill, sense, or reason is required, but simply a pocket full of money and a head empty of wisdom. Walking along Pender Street in Vancouver, or in the alleys off Fisguard Street in Victoria, one can count many gambling dens. Along Pender Street over forty are observable from the sidewalk and are occupied by day as well as at night. How many Canadians have stood by these tables and watched the reprehensible game while wave after wave of righteous indignation went over them, as they observed the greed and depravity of this lost race, in comparison with the high moral standard of the white man, who raffles cakes, clocks and cabbages for funds at church fairs; who falls over himself in the desire to get the earliest reports of foot-ball and base-ball, or results in a lottery, known as a "prize-contest," extending from coast to coast; who does so heartily enjoy horse-racing, though bet-

ting is incidental thereto, and permitted by Dominion Statute, to the tune of some millions of dollars, at the annual meetings of Jockey Clubs. But fan-tan is so demoralizing, and poker is so "elevating!"

When, a few years ago, a number of Chinese citizens of Vancouver petitioned the people of that city regarding the gambling evil, they pointed out, first, that the men employed inside gambling dens, that is, men who give their whole time to the work inside the dens, and who are not otherwise employed in any kind of useful work, numbered not less than seven or eight hundred; second, that over three thousand Chinese practised gambling constantly in Vancouver alone, many of whom spent all their earnings in this way; third, that there were over forty gambling dens in Chinatown, many of them having in their windows advertisements for fan-tan; fourth, that many clubs, for which the Attorney General issued licenses, were, in reality, violators of the gambling law; fifth, that many Chinese, who had earned money in Eastern Canada and were on their way home to China, found themselves in Pender Street and quickly lost every dollar they had earned; sixth, that attendant upon gambling were the evils of idleness, opium-smoking, licentiousness and suicide; seventh, that gambling contributed to congestion, unsanitary housing and danger to public health.

And what did these Chinese petitioners desire? "We think it is high time that the Oriental quarters of Vancouver were cleaned up, and when they are, we assure you that we Chinese will respect you and

your institutions more than we have ever done. We must confess that we cannot understand your methods of administering law, which permit our fellow country-men to conduct organized gambling dens. They merely laugh at your insignificant fines and the short jail terms imposed by the local courts, and go on again with their law-breaking. Chinese merchants and others have heretofore already made attempts to bring this matter before the Mayor and the Chief of Police, and gave statements last year to the effect that open gambling was being carried on in the city. We recommend and urge more stringent enforcement of your Canadian laws among our countrymen, and, at the same time, strongly feel that the time has arrived when a greater interest should be taken, by the Government of the Province and by the administrators of your city, in the social betterment of our people, and that some constructive effort should be made to give the Chinese wholesome means of recreation and entertainment which would take the place of these harmful practices which now occupy their time."

What followed the request of these petitioners? Things were allowed to remain as they were, and the assumption continued to develop that the Chinese could not be assimilated. Nevertheless, it is practically possible to eliminate gambling from Chinatown, and to do it within six months. Rigid inspection and deportation following conviction would be come speedily effective. But would the same procedure be applicable to bootlegging, poker-playing for money stakes, football and baseball lottery,

prizes for guessing the number of peas in a pot or raisins in a cake, or even the sporting results of a pari-mutuel machine? It is difficult for any hard-headed Chinese to see that all these things are in no way barriers to Canadian Citizenship, while manipulating a few dice in fan-tan is proof positive of inability to become assimilated. A few hours spent by an observant Chinese at the race-track of a Jockey Club ought to confirm the fan-tan devotee that he possesses the preliminary qualification for the franchise, perhaps for a seat in Parliament.

Citizenship a Prize to be Won. But, it is urged, the Japanese and Chinese do not speak English, nor do they understand Canadian institutions and laws. Are these qualifications possessed by all Europeans who have been lifted into the place of power conferred by the franchise? That question requires no answer, but is followed by another, namely, why are not the conditions of naturalization made sufficiently broad, and yet precise, that it will be conferred not by reason of residence but by reason of attainment and conduct, and then before the conditions let all races stand equal? When Canadians make the attainment of citizenship a prize to be won, rather than a mere gift to be conferred and withdrawn very often at the voice of a caprice, then will it be possible to allow all non-British peoples within the broad Dominion to enter untrammelled into the race.

Intermarriage. It is further urged that the franchise is useless for people who cannot be assimilated, and the Oriental remains alien for he cannot blend into the organic union of Canadian life by inter-

marriage with white people. This feature of intermarriage is thus regarded as the outward and visible sign of the possibility of race fusion and the final test of assimilation. Fusion of races thus becomes the basis of nation building. It would be well to ask what degree of fusion has taken place between the British and French-Canadian sections of the population, though these sections have been living side by side for nearly two centuries? The fusion is so negligible that it is insufficient for discussion, and will likely be insignificant for a century or two more. But will anyone assert that the British and the French-Canadian are not devoted to the life and destiny of Canada?

How many marriages are there between Japanese and Chinese, who surely have more in common by way of racial affinity than have either with Canadian or European? The more the question is examined the more it becomes evident that assimilation of peoples is something quite different from the amalgamation of races. The former is a question of living together for common purposes which constitute the actual social structure of the nation. The latter is a question which belongs to those strange operations of nature over which, in the main, society, with its present inadequate knowledge, can exercise no safe control, but would simply intermeddle and probably spoil.

Two Interesting Interviews

Is the main difficulty race prejudice? The main issue is clear enough to Canadians and Orientals

alike, namely, can the Orientals be admitted to equal rank as citizens, with perfect equality before the law, on the same basis as that obtaining for other races? If they cannot what is the ultimate reason for the refusal? To this vital national question there are many answers, most of them futile, but the answer of the Honorable Kadsu Saito, Japanese Consul at Vancouver, is one that penetrates to the very heart of the matter as he unfolded it to a visitor in his office one lovely summer day. Following some preliminary discussions about interesting affairs, the question arose as to what lay at the root of this Oriental question, especially on the Pacific Coast. From a drawer in the right hand side of his desk, the Consul drew a manuscript written in Japanese, and he proceeded to translate, into excellent English, the headings of the paragraphs, with an abstract of the argument of a lecture he had, some time before, given to the Canadian Japanese Association on this troublesome question.

As the quiet, modulated voice passed from paragraph to paragraph down through about fourteen outstanding arguments, covering every possible phase of the subject, one marvelled, no less at the easy-flowing English, than at the analytical power that reduced every position to its ultimate terms. Social, industrial, economic, standard of living, family, municipal, educational, legal barriers were all disposed of, until finally the Consul reached his conclusion, that the tap-root of the Oriental difficulty was racial prejudice, whereby an attitude of exclusion was adopted toward the immigrants from Asia,

and especially toward the Japanese. The remarkable thing for the listener was that, in a preceding interview with the Honorable Koliang Yih, the Chinese Consul, the same conclusion was reached, but by a different mode of argument, no less brilliant, though perhaps less methodical in arrangement, since the procedure was one of question and answer. Yet both men, experts in their fields and otherwise accomplished, had long before arrived at the same conclusion regarding Oriental Immigration into Canada.

They were men who know the world. Hon. Koliang Yih is a man of learning and culture acquired in the schools of Japan, at Cornell University and in the school of mankind. Hon. Kadsu Saito graduated from an agricultural college in Japan and is also well equipped in the realm of international relationships where the duties of a Consul are found. The two men stood in contrast to each other and, in a way, in contrast to the traditional characteristics of their respective races. The Chinese Consul, neatly dressed, was vivacious, cordial, witty, and with a brilliance described best perhaps by the word scintillating, quick and penetrating in his analysis of a situation. The Japanese Consul, dressed in a dark business suit, was courteous, subdued, calm, touched it seemed with the edge of sadness or melancholy, yet moving swiftly but quietly through an intricate argument as with the skill of a master. The face bespoke repose and strength, even though the skies above might not be all clear. Strangely enough to the observer, his manner became associated with the characteristics usually attributed to

China, while that of the Chinese Consul was associated with those attributed to Japan.

To the final enquiry as to the solution regarding this fundamental race prejudice, the answers were in some respects the same, in others different. The Chinese Consul felt that there was no solution, unless Canada could be led to abandon an attitude so bitterly objectionable to and discriminating against his people, who suffer the indignity of a head-tax and other disabilities imposed on no other nation, and who when granted naturalization under Dominion regulations, were subjected to provincial disfranchisement. Then, expressing no doubt his own conviction, he burst out: "Limit our people to one thousand, one hundred, or even ten, per annum; but treat us equally with other nations of the world." To the same query the Japanese Consul had a different answer, since his people did not receive such indignity as that inflicted on the Chinese. For the race prejudice which discriminated against his people, he could think of no solution except the growing power of Japan, and in the statement sadness and pride seemed strangely mingled. For while the action of a country barring certain people from its shores might be regarded as arbitrary, what could be said of a country which first admitted and then persistently repudiated them?

To the question as to whether any power rested in religion by which this bitterness and race prejudice could be mitigated, perhaps removed, the answers were pathetically identical. Each man affirmed, not without some tinge of sadness it

seemed, that the religion of his fathers had ceased to have that control it once had on his view of the world. Each seemed to have respect for all religions though adopting none. And each wondered how he could be expected to accept the religion of a country against whose unjust attitude he was now protesting. From that interview the questioner went away sadder, though wiser, with the conviction that the age-long story was again to be repeated when a young and growing Dominion might choose between the claims of justice and good will on one side, and on the other the unconquerable endurance of the mighty mass of China and the growing strength of Japan. And the young Canadians of the present century are to choose, between the two, the means by which the nation may be established.

CHAPTER VII

THE CHURCH AND ITS FIELD IN NATION BUILDING

Building the nation is to be, in Canada, a long process, judging from the achievements of the last three hundred years. The nineteenth century furnished a greater variety of material for the edifice than any preceding century. It is obvious that the nation cannot be built out of "pure stock," nor is "purity of stock" required. A nation is, after all, a community of people, associated and organized as a free state, under one civil government, for common purposes and ordinarily dwelling together in a distinct territory. It may thus include persons of different racial origins, who also are united in these common purposes and are loyal thereto. Nationalism should, therefore, designate devotion to the whole nation rather than any part thereof.

Many Peoples—One Nation

Two Types of Nation Building. The British nation is an excellent example of such a community of people, though the racial origin of some of its groups may extend back into the dim past. But the British Empire is slowly emerging into a group of

nations, united together by the bonds of tradition, sentiment and common purpose, rather than by any written constitution. The United States, on the other hand, because of her immense immigration, is endeavoring to complete the work carried on in the nineteenth century, by blending together diverse peoples into the unity of a nation with common purposes—called American. It is a gigantic experiment, greater than ever before attempted in the history of the world. But the voice of the thing emerging is American, its aspirations are American, and its unity must be American, before its full position is achieved in the councils of the world. That task, so immense and intense for the United States in the nineteenth century, is not yet completed. Canada has a similar task before her in the twentieth century.

A Nation an Organism. Building a nation bears some faint similarity to building a house, in that the house is composed of different constituents brought together into the unity of one purpose. But the similarity ceases with the observation that the constituents of the nation are not put together by some outside agent, but organize themselves into the unity of one structure. Hence a nation is a wonderful thing; immeasurably vaster and more complicated than any house; and mysterious in composition as it is in purpose. But just as any living organism may try to cut off some of its parts, so a nation may endeavor to exclude some of its materials or members. Since it is better to cut off offending hands and pluck out offending eyes than go to ruin, so

it seems wise to many people that some parts of the body politic should be cut off. Or, if the figure be changed, it is better to exclude materials in the form of Orientals, and keep the house a "white man's house." Most persons will ungrudgingly admit that, until it is known what sort of house is being built, such a policy is eminently wise for the immediate future.

An Impossible Proposal. But that policy by no means gets rid of the Orientals who are here, nor can they be eliminated. Suppose it were proposed to deport the 70,000 Orientals in our midst, how would they be transported? It would require 140 ships, each carrying 500 passengers, assuming that they could be persuaded, quietly and peaceably, to go on board! And having transported them back across the Pacific, where could they be landed? And what would be done with the Slav, if it were proposed to dismiss him from the Dominion? And what with the two and a half millions of French, 300,000 of whom are outside of Quebec and scattered from coast to coast throughout the other provinces? The mere contemplation of these questions shows the impossibility of the proposal. The evolution of human history has given to Canada a polyglot population, out of which must be developed the living thing called a nation. Among the destroying fiends that would ruin the product are race-prejudice, bitterness, pride and provincialism, for they produce faction, decay and dissolution.

The Church a Factor in Nation Building

The Function of the Church. It is to the Church one must look for the proclamation, the illustration and the embodiment of the principles necessary for the unification of the nation. Many of these principles are not the exclusive possession of ecclesiastical organizations, but, nevertheless, wherever they are found, the Church will be the first to cordially recognize them. The story of the last three hundred years shows the Church to have been a potent factor in the building of our fair Dominion. Throughout all the vicissitudes of the past, the Church has shared in the fortunes of the people, for it is, after all, one phase of the life of the people themselves. When, therefore, it is said that the Church is a great factor in the building of a nation, it is not meant that the Church is something standing outside the people and fashioning them after the fashion of a sculptor working on marble, but rather that the people who form the organization called the Church are working through the means of religion to develop their highest nationhood.

There may be different views among the people as to the origin and history of the Church, and around that question there may rage controversies which belong to the field of historical enquiry, but there can be scarcely a particle of doubt regarding the function of religion as exercised through the Church. The Church, moreover, is not here used in any particularistic sense. There is no emphasis on the "the." The word is here meant to designate those

organizations operating in this country under the names by which the various Churches are known.

Sharing Our Faith. The religion of the great organized religious bodies of this Dominion is Christian, and these must bear some definite relation to the non-Christian bodies within the land. That attitude cannot be one of indifference, for then it ceases to be Christian. Since the Christian believes that he has something far better than the religion, say, of the Asiatic to offer, it would be a repudiation of neighborliness, and a violation of his own faith, if he did not present his gift for the acceptance of the Oriental, feeling assured that, in presenting it, he himself would not be impoverished but both would be enriched. The Christian religion does not lose but gains by what it imparts. When it does not impart, it ceases to live. "He that loveth his life shall lose it." When one shares what seems insufficient for one, behold, it is abundant for many.

Religious Fellowship and Political Equality

A Close Connection. One of the tasks of the Church, in the sense above mentioned, is to arouse a sentiment favoring race equality before the law. That claim could be argued on other grounds, political, economic, and humanitarian, but the Church emphasizes it on the ground of religion. The truth presented to the Oriental, is that he and the white man are both members of the one human family, in which they stand on terms of equality, heirs of all the promises, through Christ, in whom there is

neither white man nor yellow man, neither barbarian nor Scythian, neither Greek nor Roman, neither Jew nor Gentile, neither Oriental nor Occidental, neither Canadian nor European, but new creatures in Christ Jesus. In the sublime equality of that faith how can it be possible that invidious discriminations can be made by the political disfranchisement of those Orientals who seek equality before the law, and who have demonstrated their capacity for it? How can it be possible to offer the Oriental the right hand of fellowship in religion, and reject his hand in the fellowship of building a nation? If the Canadian declines the hand of the Oriental in the latter task, is it any wonder that the Oriental declines the hand of the Canadian in the former? That he does so is evidenced by the sadly slow progress of missionary work among the Orientals throughout Canada and especially in British Columbia.

To this it may be replied that the Canadian is quite willing to admit the Oriental to religious fellowship, but he rejects him from political equality because it is a political question and independent of the other. But that would mean that the structure of a nation in harmony, peace, co-operation and mutual improvement is a task wherein religion has no part. Yet nearly everybody in Canada will admit that no nation can be built without religion. The historical periods through which Canada has so far passed have shown that, in the past, it has not been built without religion. Moreover, the Oriental who is offered your religion and denied political equality

is not so obtuse as to quietly take the one and leave the other. If he is told that the Canadian Christian keeps his religion in the right pocket and his political equality in the left, and the Oriental has access only to the right, the natural result will be that he will refuse both. Then what is to be done with him, since he will not leave the house, and is not admitted on an equality to the table? He must perforce become a servant, a slave, and then he declines your religion.

The Question Vital. It becomes more and more evident that the question of political equality and the abolition of race prejudice is vital to the growth of Christianity itself. Nation building and Christian progress go hand in hand in this fair Dominion. The reciprocal relationships are astonishing: the nation is built as Christianity grows and Christianity grows as the nation is built. The task for young Canadians is quite clear. They must so carefully examine this question as to come to some precise personal conclusion on the matter. They may decide to adhere rigidly to the fetish that this is a white man's country and a white man's country it must remain, that no other need apply, and that all persons other than "white" who are already here shall be refused participation in the civil duties that go with political equality, irrespective of any claims or religious considerations. Very well, then be prepared to settle at some future day with the disciplined power of India, the moving mass of colossal China, and the increasing strength of Japan. The peace of the world will be indefinitely postponed.

A Task for Young Canadians. On the other hand there must be many young Canadians who are already aware of the obligations of Christianity, and are convinced that religion must ever remain a potent factor in nation-building, and that with that factor even politics—which should be not the game but the science of government—must come into accord. To such Canadians must fall the task of building, on the larger scale, a house on solid rock rather than on shifting sand. They will begin by seeking to have these principles of Christianity embodied in the government and social life of the land. They will urge that negotiations be entered into with China and Japan for the restriction, by honorable and open arrangements, of their emigration until this country shall have discovered more clearly its way; and to those who are already here and desire to make permanent domicile, that there be extended an equality before the law, which is based on conduct and attainment and not on the accident of birth nor the contingency of color.

The political equality extended to the Oriental should, at the same time, be extended to any member of a European nation found worthy enough to enter Canada's doors and demonstrate his capacity for citizenship. And with this political equality there should be linked that equally noble thing, namely, religious freedom, by which every individual of mature years will be allowed to worship God and live his life in accordance with the dictates of his conscience and the laws of the land whose citizenship he proudly bears.

Many Faiths, but Mutual Friendships

Respect for the Views of Others. Obvious as it is that Canadians must live in the midst of varieties of nationalities, which slowly become transformed into Canadian, it is equally obvious that the Canadian must live in the midst of diverse religious beliefs. He cannot possibly eject the former, nor can he eliminate the latter. It is only as he manifests respect for the beliefs of others that he can expect to receive the same in regard to his own. And though his own faith is better—as he believes it is—it cannot possibly be commended to others if he regards their views with contempt. Respect for the views of another is no detriment nor diminution to the conviction regarding one's own.

The Religions of the Prairie Provinces. Reference to the census statistics of the three Prairie Provinces will show that, though the provinces have become settled only during the last forty years, and have practically nothing in the way of history, yet the religious sects already number more than one hundred and represent the greatest divergences. But one striking feature about the figures for 1916 is that, out of a total population of 1,698,220 for the three provinces, only 147 were listed as atheists, 23 as materialists, and 13,744 as of no religion. After making all allowance for the vagaries that so frequently accompany religion, it is profoundly significant that not only is the bulk of the population religious, but that the majority are included in the large organized Church bodies, whose agencies,

therefore, should be employed to the fullest extent for the needs of the people who claim these ecclesiastical organizations as their religious homes. Friendly relationship between these outstanding denominations is essential in order that the function of religion may be effective in the building of the nation.

Friendship Between the Churches. It is a matter for sincere gratitude that in recent years there has been developing a spirit of cordiality and practical friendliness between the various Churches. That spirit was evidenced in a remarkable manner in the recent Inter-Church Forward Movement, when the Anglican, Baptist, Congregational, Methodist and Presbyterian Churches of Canada co-operated in the great National Campaign with such splendid success. At the present time it can be said with gratification that among Protestants generally there is a wide-spread fraternal feeling which promises well for future work.

It must be accepted as a fundamental principle in the nation's life that all denominations are eager to see the glorious land of Canada established in righteousness, peace and good-will. In that all are agreed, and for that all can work. It must also be accepted that uniformity in doctrinal views and the things connected therewith cannot possibly be attained for generations, but why should that seriously interfere in the ways and duties of common citizenship?

The Church and the Problems of Industry

Sympathy With the Toiler. Another aspect of the relation of the Church and the nation is that relating to the problems of industry. By this it is not meant that the Church should authoritatively dictate to business how its work ought to be carried on, nor should it hold fast to any rigid, unbending economic doctrine, nor clamor incessantly for any political theory of state. These are all more or less shibboleths of schools. The Church, however, should give a listening ear to the voice of complaint from whatever source that voice may arise. One of the things seriously crippling the Church's influence is the feeling, so wide-spread throughout the ranks of labor, that the Church does not care about the fate of toiling hands. Labor may be entirely wrong or partially wrong in this matter. The Church, even in its organized capacity, may feel deeply with the labor cause and its condition, but the Church may not see very clearly how most effectively to improve the situation.

Included in the Church's Task. It is to this problem that young Canadians must turn their attention and impartially study the question. It will not do to say that problems of industry are not any part of the Church's work, which is to preach the Gospel and save souls. Wherever a human being suffers want, or injustice, or misfortune, or cruelty, or neglect, or mal-adjustment, there must be present the stabilizing, adjusting, healing hand of the Church. If a person with a sympathetic ear should



RUSSO-GERMAN CHURCH AND CONGREGATION (CONG'L.),
LEADER, SASK.



PRAIRIE SUNDAY SCHOOL PICNIC, (CONG'L.), SALTER, SASK.



A RUTHENIAN SETTLER'S HOME IN WESTERN CANADA.



PLAYGROUND OF SCHOOL HOME, (PRESBY.) BATTLEFORD, SASK.

be admitted to all the labor forums and unions throughout Canada, the saddening thing would be the frequent voice of bitterness, breathing forth denunciation. It may quite well be admitted that, in the organizations of labor, there are many people favorable to the Church, and who, in private life, are devoted more or less to the cause of the Church. But they themselves feel so much the situation and the need of adjustment that they cannot very effectively raise the voice of protest or correction.

A Handicap to Progress. But the effect of the voice of complaint, sometimes loud and strident, is to handicap the promotion of that co-operative citizenship which is the bulwark of the nation. So long as the toiling hands of industry are moved with indignation and wrath at the grinding power of the institutions under which they labor, so long will there be a disquieting factor retarding, impeding and destroying the work of the nation. Dissatisfaction calls for adjustments which cannot be, at any rate are not, made. Mal-adjustment brings indignation and the strike and the long chain of bitterness, hate, warfare and the shedding of blood. A long drawn out strike means disruption, a type of civil war, and the wounds of war take time to heal—sometimes are never healed until the participants become shadows of the dim past. The wounds of the recent strike in Winnipeg are not by any means healed and will show scars for decades to come. In the midst of this industrial bitterness, the voice of the prophet must be heard. But he must first know and feel like Jeremiah—"For the hurt of

the daughter of my people am I hurt; I am overwhelmed: astonishment hath taken hold on me. Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people recovered?"

Some Pertinent Questions. Here in this magnificent land, with its vast expanses from ocean to ocean, there is bread enough and to spare for its eight and three quarter millions of inhabitants. Is it something past the wit and sagacity of man that the production and distribution of commodities can be effected without the voice of distress crying in our streets? Is it inevitable that, under a rigid economic law, periods of unemployment are inevitable and that human pigmies, in the clutch of circumstance, can neither eliminate nor avoid that mechanical law, nor even mitigate its severity by prudence and foresight? If that be the case, it would be interesting to learn the function of a church in such a world. But is it not possible for human beings to work together in building a nation where every capable person shall contribute to the common good in proportion to his ability, and in return receive an equitable share in what is produced, while the incapable become the recipients of considerate care? But that is surely included in the task to which the Church is dedicated, and that goal realized in the establishment of the Kingdom of God.

*Summary of Propositions Regarding
Immigration*

These two great fields of mutual friendship and human industry are vitally related to the future of this nation and especially to the question of its future immigration, a question which invites and requires the most penetrating study on the part of all young Canadians. It may be summarized here briefly in a series of propositions.

First, Oriental immigration must be restricted by amicable arrangements, until the Canadian people have attained some definite knowledge of the situation and know something of their future pathway.

Second, ■ precise programme, on a large scale, must be put into operation for introducing the Orientals now in our land to the glories and possibilities of Canadian citizenship in accordance with the fundamentals of the religion which is the possession of the nation; and such citizenship must be extended on an equal basis to all who qualify therefor.

Third, the propositions should be discussed as to the wisdom and imperative necessity of the whole work of immigration being placed under a Commission of experts, the Commission itself to be responsible to the Parliament of Canada, without suffering any dislocation consequent upon the fortunes of election. Such Commission should undertake the study of the whole problem of immigration for the future, and the results of their studies should be published for public instruction. It should also secure as many

immigrants as possible from selected groups in Europe for Canada's immediate needs.

Fourth, these immigrants should be selected for the fundamental purpose of agriculture, with which they should not be unfamiliar and to which they would not be averse. They should be selected with special regard to their physical and intellectual qualifications for such life as must of necessity be theirs, in the climate and under the conditions prevalent in Canada. Moreover, where necessary, government aid, under thorough supervision, should be provided.

Fifth, for the selection of such immigrants, European bureaus of experts, under the direction of the Immigration Commission of Canada, should make all possible investigations in the various European countries from which immigrants are desired. They should see that every prospective immigrant is made fully acquainted with the conditions he would have to meet and the task he would have to perform, that where doubt exists as to the capacity of the immigrant for the task, he is discouraged from emigrating, and that where defects of any kind are calculated to render him unsuitable as an immigrant, he is excluded before he has disposed of one article of his possessions, whether those be many or few. Such a bureau should, moreover, put in the hand of the accepted immigrant a pamphlet describing his possible location, railway routes thereto, social conditions for that neighborhood and a short statement of agricultural possibilities, and therewith an

epitome of the form of government and of the conditions for naturalization.

Sixth, the religious organization with which the accepted immigrant is connected, should receive, through its regularly appointed officers, information regarding the person concerned, including his definite or probable destination; and should give to the newcomer in the strange land a friendly welcome and wise direction. The introduction and assimilation of the immigrant to Canadian life should be the joyful task of the Church and the community. The various modes in which he may be assisted will be sketched in the next chapter.

CHAPTER VIII

THE CHURCH AND ITS AGENCIES

The Task of Canadianization. The problem, which, in preceding chapters, has been given an historical setting, has long been obvious to every person interested in Canadian affairs, and practically to every observant traveller passing through the provinces. It is a problem which comes from two main sources, namely, the background of the French period, and the progress of immigration during the nineteenth century. The history of Canada is largely the history of immigration, and the problems are mainly the product of that history. Here in the twentieth century, that problem has reached an acute stage, not because of the war primarily, but because of the character of the immigration long before the war. The task is now quite evident, and to it all genuine Canadians, young and old, are required to give their energy. This task is assimilation, which means Canadianization, not amalgamation. The latter must be left to future operations of nature. But Canadianization is the glorious though difficult task of blending the diverse elements of the various peoples of our Dominion into the unity of a national life.

Agencies for the Task. In the performance of that task there will be many factors involved, such as government machinery, capital, natural resources, foreign trade and the like, but among the most important agencies at work will be that of the Church, which must operate hand in hand with the State in the practical fellowship of a great task. In that co-operation the Church cannot dominate the State, but it can assist the State. The lines of activity along which the Church can best help are already in operation. Of these, the agencies which are now to be discussed are three, namely, the school and the teacher, the hospital and the doctor, the Bible and the messenger. An analysis of the case seems to show clearly that, so far as the Church is concerned, she can function mainly through these three channels.

The School and the Teacher

Lack of Opportunity to Acquire English. It does not need any argument to show that many thousands of European and Asiatic immigrants in Canada had no opportunity to learn English in their native land. When they arrived in Canada they were compelled to use their mother tongue or go dumb. Thus they had no facilities for acquiring a knowledge of Canadian laws and institutions. They were little bits of Europe, or Asia, transferred to Canadian soil. The same conditions prevailed as if little bits of English-speaking Canada were transferred to Europe. Moreover, many of these Euro-

pean people were of the peasant and laboring class, and were folk of very small means, some, indeed, without any. That meant incessant labor of the hardest sort to get a foothold in the new country. Accident or sickness, or any other misfortune, might bring the wolf of hunger to the door. The newcomers had no time to sit down and learn English, or study the constitution of Canada, nor could they hire a private teacher for training them in the mysteries of language. They had to find work speedily, and learn such English words as could be picked up in the day's routine or from the casual acquaintance.

The Immigrant's Retention of His Own Language. To say, then, that the non-English speaking immigrant, immediately upon his arrival, should cease speaking his mother tongue, and thereafter show no interest in the language or history of his country, is to show an utter lack of understanding of the situation. One becomes indignant at the agitation of many Canadians concerning the persistence of the Slav or the mid-European for his mother tongue. Nor must judgment be too severe on the Ukrainian, or the Pole, or the German, because he desires the retention of his own language, even to the point of having it taught in school.

Progress of English Education. There is neither intention nor occasion here for opening up "the language question." All that is desired is to make an appeal for a humane consideration for people who did not know any better and who required time to learn. For a considerable period of time during the immigration of the first decade of this century,

Ukrainian people were pouring into Alberta as well as elsewhere. Of course, there were no schools, and the children of those families grew up into adult life without any English education. Should they be blamed or despised because they speak their mother tongue? Yet in 1916 Alberta had only 2,108 Ukrainians, ten years of age and over, who reported themselves as unable to speak English. Granted that in hundreds of cases the extent of the English vocabulary was limited to a comparatively few words, nevertheless this shows that those people knew that English was ultimately indispensable for success in the new land.

The Public School as a Nation Builder. The province cannot be blamed unrestrainedly for this lack of schools. No pioneer province could possibly keep pace with the educational needs of so many thousands of people. Nevertheless, the progress in this direction, made during the last twenty years, is among the remarkable things of our day. There is scarcely anything better calculated to inspire complete confidence in the future than a study of the development of the common school in the provinces west of the Great Lakes. It is to be deplored that the story of that progress is not better known, but must be "dug up" out of Government reports. Probably, when the men who have been making that history shall have been gathered to their fathers, some historian or novelist with proper sympathy and appreciation, will tell the tale. For the little common school has been, and is yet, one of the greatest nation builders in our midst, and has proven itself a

powerful solvent for differences of language and even animosities of race. The school house is the symbol of nationality; its work is the leaven hidden in the measure of meal. Some day the whole will be leavened, and then the proper meed of praise will be given to the pioneer teachers, who have been, and are, among the great builders of the nation.

In the evolution of the common public school there has been effected, what may be termed, salvation from multilingualism, or the clamor for every national group to have its own language taught at the expense of the State. The trouble is not yet at the vanishing point, but is moving steadily in that direction, and Canada, as a whole, owes a debt of gratitude to the broad-visioned men who have succeeded in making the English language paramount, especially in the west, as the central means of education and communication. Their names may not be known in many a household, but they are the worthy successors of the magnificent early pioneers. They range all the way from Ministers of Education to school trustees, and include the rural teacher, in many cases a young woman, who endured loneliness, cold, anxiety, privation and many other hardships to break a trail for the young Canadian of to-day and to-morrow. Unto those rural teachers will be given the white stone for heroic service.

Government Direction of Education. The process of education is a provincial one, and is vested in the Government, which is the creation of the people. The Government, through its Department of Education, supervises and, when necessary, administers

the work of instruction, which it usually does through school boards, some of which are urban and some rural. This is a most salutary arrangement, making the members of a school board appointed by the ratepayers of a school district, the trustees for the Government in the work of education. Scarcely anything better could be devised, whereby democracy and enlightenment could be more beautifully combined. Where enlightenment is not sufficiently developed—as is the case in many rural communities, which are not to be blamed therefor—the Provincial Government appoints a man to act in the place of the trustees, until such time as the unity and knowledge of the community is sufficient to warrant the transfer of the responsibility to them. Such a man is the official trustee for the province. He is among the nation builders.

It is the task of the State to provide, through the proper machinery, the school house and the equipment for the work of Canadian nation-building. For education, in the words of Dr. Egerton Ryerson, its undaunted champion and foundation builder in the second quarter of last century, should be “as necessary as light, as common as water, and as free as air.” But of that the governments of the provinces, east and west alike, are quite well aware. The task, however, is very much greater in the western provinces. If one examines the statistical records to discover how much money per annum, in proportion to the population, these provinces are devoting to the cause of education, one wonders how the thing is achieved. There is every assurance that the gov-

enments will respond, with the last available dollar, to the demands and needs of public school education. For those old words of Dr. Ryerson, in 1831, are always true: "Education among the people is the best security of a good government and constitutional liberty. It yields a steady, unbending support to the former and effectually protects the latter." The public school is, therefore, to be exalted—it is the bulwark of the state.

The Church, the Recruiting Agent. But the work cannot possibly be done without the Church. It is the great recruiting agent for this magnificent service to the country. The Church must call for, select and help train a great army of young men and women, who will devote, at least, a few years of their lives to using the machinery of the public school for the purpose of building the nation in which they hope to live. Where can an investment for life and country be better made than in three or four years spent especially in rural school service? Difficult and arduous and somewhat lonely it often is, but who, in the throbbing pulse of youth and energy, is deterred by trifles like these? Where could be found a greater and richer storehouse of blessed memories than in the fact of so many youthful, promising lives having been turned into the pathways of successful living and generous service to their fellow-men and to the State? How could one move on to old age more satisfied than with the assurance that there have been brought into many rural homes the optimism, the hope, the courage and endurance of high endeavor?

A Call to Young Canadians. Do young Canadians ever think of those who quietly sleep in the enfolding bosom of Mother Earth, in Flanders' fields? In the very morning of life, Canadian lads went forth, jubilant and strong, but with many misgivings, for not all of them could come back. Yet those who did come back would have, in their later years, the satisfaction, even in the midst of wounds, that in the hour of the nation's direst needs, they closed the breach and made the future greatness of their country possible. Compensation adequate to their sufferings there could not be, except in that profound emotion of duty done, which is the gift of God. Of those who sank beneath the load, draining to the dregs life's bitterest cup, what shall be said? No language is adequate to express their service, for it was an oblation, and can only be reverently acknowledged "in the loveliness of perfect deeds more beautiful than all poetic thought." But the thing for which they died, young Canadians are called upon to preserve. They perished that others might live; they died that this nation might be free. Will it ever be possible that the youth of to-day should prove unworthy of the priceless treasure received?

It would be a desecration to compare the gift poured out of life's golden chalice, with the service rendered by a few years' devotion to the educational needs of the nation. Yet there ought to be a movement for a thousand teachers to hold the frontiers of our national life, and plant, with skill and tireless energy, the seeds of a true community spirit and enterprise, in order to prove ourselves worthy of the

unforgettable dead. Cenotaphs, memorial halls and tablets with inscribed names are beautiful, but they are not adequate. The truest memorial to the sleeping victors of the struggle is a nation homogeneous in character, united in purpose, incessantly solicitous in its care of the living and exquisitely tender in its memory of the dead. To young Canadians is now given the glory and honor of erecting that memorial, and in no corner of the structure can they more heroically and skilfully build than at the corner of education, "the best security of good government and constitutional liberty."

The Need for the Friendly Hand. Throughout the length and breadth of our land there are numerous places where the inspiring voice of the teacher is not heard, and where the rural tiller of the soil must often feel the bitterness of neglect. Dr. Joseph Zuk, pastor of the Ukrainian Greek Catholic Church in Toronto, who is evidently acquainted with European affairs, and also knows something of his fellow-countrymen in this land, is reported to have said, regarding what he took to be the attitude of Canadians toward the people from the Ukraine:—"My investigations proved to me that the Ukrainians are left to work out their own salvation after they arrive here. No one seems to be interested in whether or not they become Canadians. They are classed as foreigners with all the accompanying suspicion against foreigners created by a war. * * * * The result is the Ukrainian, and I suppose other foreigners, too, live together in colonies. This breeds a feeling of isolation and uncertainty. It is this feel-

ing of uncertainty that is responsible for the fact that Ukrainians keep on using their own language, and keep in close touch with the old land, although most of them come out here with the idea in mind of settling down permanently."

Diminish Dr. Zuk's statement by a good percentage, if so desired, but add to it the fact that the majority of the Ukrainians are peasant, that is, agricultural people; that they are sought for as the type of workers needed; that in Europe, they had more sociability in village life than they have now on the expansive prairie; that they left a country with a comparatively mild climate, beautiful scenery, flowers, fruits, and also with a history of long struggles for independence not obtained; and the result will be that in the main he is correct. The Ukrainians, then, are not wholly to blame for the slow process of assimilation. In the earlier days, when helping hands were so much needed, how great would have been the outcome of a hearty welcome! Now, when many have worked hard, obtained a good livelihood, secured property and in many cases even amassed some wealth, they may not be in such need of a welcome, nor so eager for friendship. If the Ukrainian achieved prosperity while he lived segregated, why may he not continue segregated and enjoy his hard-earned riches, or perhaps turn longing eyes toward the old Ukraine and its possible independence and think of spending there his old age.

An Attitude to Deplore. Mr. Ira Stratton, Official Trustee for Manitoba, who has been doing splendid work in this process of nation-building, among the

multitude of stories garnered in personal experience during the last twenty years, tells of an immigration official, "superintending the demobilization of four carloads of Galicians at Regina, when a by-stander asked; 'Why do you bring those cattle into this country?' Spiers, the official, promptly replied, 'Because there are so many jobs the Anglo-Saxon back will not bend over'." The reply was powerfully apt, but one hesitates to think that this question represented an attitude prevalent among Canadians born in freedom.

The Value of the Rural Teacher. The essence of assimilation lies in neighborliness, and nowhere can neighborliness better develop than in the public school, for there it grows in the heart of a little child who is a medium, greater than speech, between the teacher and the home. It would speedily secure the unity and progress that otherwise would require decades, if hundreds of school houses and teacher-ages were established in the new districts of this vast land. If the local resources are financially inadequate, they should be aided by Provincial and Dominion grants, which should be gradually diminished as the community develops. The Church, in turn, should give her attention to the supreme task of inspiring young people to joyously undertake the work of training the little folks into the full richness of Canadian life. Into all possible communities the song and story and glory of the Maple Leaf should penetrate, in the person of a rural teacher, consecrated to the task of nation-building. Such teachers should be of the best young life of the

Church, well-equipped, ardent and healthy, possessing sufficient acquaintance with the world to be capable of giving help to people whose needs exceed their requests and who do not adequately understand the fine art of living.

Closed Schools and No Schools. That there are many rural sections, throughout this vast land, where such constructive service as that which the rural teacher can render is urgently needed, is a simple matter of fact. Less than two years ago, in a town of south-west Alberta, a visitor happened to meet, one Sunday evening, two school inspectors, just as they had returned from a tour of several districts. Both were men of ability, education and patriotic devotion, yet both were sad and heavily depressed. One of them, in a visit to twelve schools, found ten unoccupied; the other found about seven out of eleven in the same condition, because there were no teachers. To be sure, the districts had been settled largely by foreign-born immigrants, but should the little children be left neglected on that account? The reasons assigned for the dearth of teachers included loneliness, foreign surrounding, lack of appreciation on the part of people who sometimes preferred their mother tongue as the language for the children, insufficient remuneration, no teacherages where teachers could live in comparative comfort near the school, and difficulty in obtaining suitable boarding places.

It is quite apparent that some of these difficulties could be removed by the Government, and it is the task of the young people to see that they are re-

moved. In districts where drought, hail and nature's processes have cut off harvests, should children be allowed to grow up in ignorance, and thereby be handicapped for life? It might be forgiven if the above instances were isolated cases, but they are far too frequent for any patriotic soul to rest in peace. Passing through a section of the Ukrainian Colony in Northern Alberta, one day in summer, a visitor, through an interpreter, made enquiry of a farmer, who was working in a field, regarding the number of children in that neighborhood who were ready for school. He replied that there were about forty, but they had no teacher. Multiply those localities by a large figure and then reflect on how slowly the process of Canadianization is going on.

A Survey to Think About. A survey of the religious and educational needs of the province of Alberta, made about three years ago by the women's organization of the United Farmers, reported, among other things, that more than one-third of the children of the province were retarded by reason of no schools and closed schools; that in many places there are no churches, no Sunday schools, no Bible teaching or any other instruction in the home, and no Bible teaching in the day schools; many of the rural school districts have no church service and no Sunday school; that thirty-five per cent. of those having church services have no Sunday schools; that where they have religious service, only about one-half of the young people are reached; that one-half of the children of rural Alberta are growing up in entire ignorance of the Christian religion, and only

one-third get any kind of religious teaching. If that picture be too appalling, let it be discounted by fifty per cent. and even then there will be quite sufficient to harrow the heart of any Canadian who loves his land. Even a kindly Providence cannot do much with a people cursed with ignorance. "My people are destroyed for lack of knowledge."

The matter, however, is by no means limited to the non-British born people of this fair land. Similar conditions prevail in all sorts of communities, and in practically all of the provinces, though more especially in the west. The *Presbyterian Record* for June, 1922, stated that of 1300 school districts, settled by Anglo-Saxons in southern Saskatchewan, 300 are entirely untouched by any Church.

Builders in Lonely Places. Here is an extract from a correspondent in northern Manitoba, who is giving the best years of her life to pioneer nation building. "The settlement is recent and many of the people live in log houses. I have been lucky though and live in a fairly large frame house. Instead of an enrolment of twenty-four, as advertised, I have hunted out children to the number of thirty-two. . . . The children are very backward, due almost entirely to their unfortunate circumstances I never found, last year, a foreign man or woman, if we could get enough language with which to reason, but was reasonable. And as for the children I loved them We have Church service here once a month. . . . "

Another correspondent, in another part of northern Manitoba, writes as follows:—"My school is

fair. I have twenty-four pupils up to Grade IV. . . . My boarding place is quite satisfactory. The house has only three rooms, but I have one of them. . . . The people out here are practically all German, with one or two Polish families. The people I board with speak very good English and are well educated and intelligent. There is no church here. Last Sunday, the Lutheran pastor held a service in the school, and we got a Sunday School started, which I am to go on with. . . . The children got no training and run wild most of the time. . . . Our only connection with the world is by mail, every Tuesday and Friday." Picture, if you can, building a nation with such gaping holes as these. Who will respond to the cry for builders?

Danger of Ignorance to National Life. Think, again, of the danger of this black cloud of ignorance to the fabric of government. In matters of election, public affairs and business procedure, what dangers, what pitfalls there are for a man or woman who cannot read or write, who does not know the name on the ballot, who must affix a cross at a place of signature to a document of which he or she cannot read a word, and who may have reason to dread consultation with those who possess knowledge but not morals! What must be the attitude of the old couple who paid fifty dollars for having a mortgage drawn up, and twenty-five more for the services of an interpreter? What did those folk think of Canadian integrity who paid one hundred dollars for naturalization papers—as was more than once rumored in one colony? The "benighted for-

eigner" must think highly of a country when ten dollars is the price he must pay for making out a paltry income tax return! Exploiting the immigrant may be a great game, but it is the kind that destroys the nation.

The Community House. A great field awaits the Canadian teacher to whom country is superior to comfort, and patriotism higher than profit, and blessed is that teacher who enters that field and who, in serving the State, is aided by the Church in the "community house," which is the symbol and epitome of the true Canadian spirit. Every observant person has seen the crying need for just such centres. Can anyone adequately imagine the profound influence of a thousand "community houses," where the teacher, or teacher and Church missionary together, work for the immediate social and religious needs of people, giving advice, supervising the unwary, expounding Canadian laws by embodying them, watching over little children, giving information as to agriculture, markets and news of the world?

If the State supplies the school house, the facilities and the sinews of war for education, then surely the Church can inspire the teacher, build the community house and place there an equipped social missionary. And, further, within the ranks of the Protestant Churches there is surely sufficient practical wisdom, combined with the moving grace of God, to make such community centres the product of genuine co-operation. If co-operation be not possible,

then division of territory is feasible, and concentration is practicable. Community houses like that at Vita in Manitoba, at Insinger in Saskatchewan, should be multiplied in urban districts especially. Corresponding to the community house in the rural sections is the social settlement in the cities. They are both imperative necessities for the work of Canadianization.

A Picture of the Need. In order to get a picture of the necessities of the case, consider, for example, the significance of a village of 500 people. The needs are fairly obvious—homes, schools, churches, food, clothing, transportation, entertainment, government, and all the things that make up family and social life. Now imagine that, for every single day of the year, without interruption or break, there has appeared in Canada a new group of five hundred people, year in and year out, since the beginning of the present century. If they all could have been located in villages of 500 persons each, there would have been 7,300 villages requiring the needs above specified. That they have segregated in colonies, or been merged in cities, does not eliminate their needs. They have, however, ministered to our needs, by doing work which would not otherwise have been done. Canada has everything to gain and nothing to lose by giving those in rural centres the utmost facilities in public education and social improvement.

The Hospital and the Doctor

Sick and No Doctor. But these newcomers are not only in need of education, they are frequently

in need of medicine and health; yet doctor and nurse and care are often impossible to obtain. Here is a little lad, very sick with pleuro-pneumonia, in the northern part of Manitoba, about six hours by rail from Winnipeg, to which centre there is connection only three times a week. After the simple remedies of a rural, newly-settled section are employed in the attempt to reduce his temperature to a point where the venture of sending him to Winnipeg can be made, he is laid on a stretcher, brought to the train and placed in the baggage car for a journey of over a hundred miles. Can anyone image what that journey could be like for a sick lad, in a baggage car on a local train stopping at every station, taking on board milk cans, luggage and parcels, with the dust, noise and thousand disturbances consequent to traffic? Long before the poor sufferer reached Winnipeg, his temperature rose until morphine was necessary to keep the little fever-tossed body on the stretcher.

Preventable Deaths. But when no access to railway is possible, and fever is raging, and parents are ignorant, and no doctor is available, what then? A little bed hollowed out in the surface of mother earth! Travel through the rural communities of the northern parts of our provinces, count the fresh, little graves, and then reflect on what Canada loses by preventable deaths. Census returns show there are over a million "Canadians" in the United States. That loss could largely have been made good by the simple means of providing hospitals and hospital units for the sick along our rural frontiers. Sufficient

money is squandered annually in worthless amusements to provide ample means for such service. There is a test of membership for the heavenly kingdom which reads, "I was sick and ye visited me." How many young Canadians can stand the test?

Establishing Hospitals. Our missionary societies are sending out the incessant call for hospitals and hospital units. More than a dozen are needed at the present time in the three prairie provinces. The Methodist and Presbyterian Churches, each with about twelve hospitals, have made only the preliminary movement of a great enterprise for the needs of the sick. Like bread cast upon the water, it will be found after many days, for the communities, wherein the beneficent hand of medical care is found, will, in a decade or two, be organized municipalities, themselves contributing to the frontiers of a later day.

The Response to this Service. While the ministry of teaching must ever remain an imperative function of the Church, the equally great ministry of healing must expand and grow as human hearts respond to human needs. No service calls forth a deeper response. A poor suffering individual may be unable to understand one single word of English, but he can well express in means other than vocal the gratitude evoked by relieved distress and by recovered health. Though a man or woman may not fully understand the verbal message of religion, he or she has no difficulty in instantly appreciating the skilled touch that relieves pain. Ten years ago, in the early days of the hospital at Lamont, in Alberta,



RECEPTION ROOM OF DORCHESTER HOUSE, MONTREAL.
A Hostel for Newcomers.



SCHOOL HOME (PRESBYTERIAN) AT BATTLEFORD, SASK.



LAMONT HOSPITAL (METHODIST), ALBERTA.



TEULON HOSPITAL (PRESBYTERIAN), TEULON, MANITOBA.

it was very difficult to get sick Ukrainians to enter the hospital door, for in the peasant life of Europe entrance into a hospital was a last resort. But there is no such difficulty to-day in the large area surrounding Lamont—thanks to the skill of two devoted medical men and a group of nurses who are building nobly the structure of a Canadian nation.

The Need of this Ministry. To show the importunate need for this ministry of healing let one incident, out of many possible, suffice. A visitor, one day, at the "Rolland M. Boswell" Hospital in Vegreville, Alberta, was invited by the physician to notice a little boy, who had been brought in from a Ukrainian home, some fifteen miles from the town. He was a beautiful child of about eight years, lovely to look upon as he lay in his clean, white bed. To an ordinary observer he seemed to be suffering from a form of dropsy, for though skilled care had diminished some of the fluid he was still nearly half as big again as his normal size. With a couple of weeks' care he would in all likelihood have been restored to health, but by his bedside stood his poor, stupid, peasant father, insisting that he must take the lad home, it cost so much, he was far away, he could not pay, and so on. Thereupon the magnanimous doctor waived all fees and suggested only the hospital expenses. Appeals, demands, threats seemed all in vain to that poor, old, stubborn heart, upon which interpreters knocked in vain, for he knew no English and the little lad was taken back home probably to die.

The Gospel and the Messenger

The Missionary and His Message. In addition to the ministry of teaching and that of healing, there is needed a third ministry, namely, that of the Gospel, the ministry of salvation and freedom. It is embodied in the person of a man or woman, who, with the open Book as the source of inspiration and light, goes into every corner of our land with the message of divine love and freedom. It is essential for nation building and with the work of the teacher and the doctor it must ever be associated. To these three great agents laboring co-operatively must we look for the building, in large measure, of a nation in peace and righteousness. No one of them can be dispensed with; all must work together, each in his own order, for which special gifts, qualification and expert training are required. No one of them will have greater demands made upon him than the missionary, who will require all the grace, patience, assurance and conviction possible to enable him to fulfil his multitudinous responsibilities and opportunities.

Destitute of Religious Privileges. The appalling need is indicated in the following item from the report (1919-20) of a missionary society regarding Manitoba. "From Winnipeg to Waugh is ninety-eight miles. There are at least a dozen English-speaking settlements in this area without the Gospel. East of Lake Manitoba, the district is wholly undermanned. Last summer, an investigation showed a solid block of English-speaking set-

tlers, mostly Protestants, and largely Canadian, in which were nineteen organized school districts without Sunday schools, except in one or two localities, and without any other Gospel ministrations. This district lies between our present Ashern field and Lake St. Martin. Separated from this district by the Fairford Indian Reserve lies another, filled with Canadian homesteaders, where the Gospel has not been preached, with the exception of one summer six years ago. Then came the War, when work in new areas had to be suspended." Another extract from the 1920-21 report of the same society, relative to a section of southern Saskatchewan: "Forty-eight townships, with a total population of 2,600, and a Protestant population of 1,799, are without Protestant Sunday schools or church services. The total Protestant population in the 129 townships is about 8,000, so that more than twenty-two per cent. of all the Protestants in this big area are without Sunday schools or church services, and most of the other seventy-eight per cent. have only summer supply, and so are without pastoral care for the winter months. The total Protestant Sunday schools, conducted with any degree of regularity in the entire community, do not exceed thirty, and most of these are summer schools." That is only one tiny corner of the composite photograph of this potential nation, but it indicates the work ahead.

A Summary of Requirements. The needs of the rural communities are imperative. The requirements to meet these needs have been summarized by the Presbyterian Church, but are intrinsically the

same for all Churches and therefore for the nation. These requirements are:—

- (1) Married Christian school teachers.
- (2) School Homes at every secondary educational centre.
- (3) Manses and churches fitted for institutional work.
- (4) Hospital units on the frontier.
- (5) Christian literature in twelve languages.
- (6) Church extension and social work in crowded centres of population.
- (7) Sunday school accommodation.

To the supplying of these requirements there must be whole-hearted devotion.

A Glorious Service. Into the carrying out of this programme of nation building there must be put the genius of the statesman. But a yet more vital place belongs to the missionary on the frontier. For his task he needs that the grace of God be especially given him as he toils on in hope and assurance for the realization of the golden age. Into human hearts clearing the forests, cultivating the soil, digging in the mines, toiling in the home, he must bring the joy and glory of being "living stones."

Nellie McClung has expressed, through the words of a woman in "Purple Springs," the noble sentiment that, when she was weaving simply a rag carpet for the adornment of her little home on the farm, she was to that extent, by making the place more attractive and homelike, contributing a share to the building of a nation. And Arthur Stringer puts into the mouth of "A Prairie Wife" the same joyous con-

viction when he says:—"We are farmers, just rubes and hicks, as they say in my country. But we're tilling the soil and growing the wheat. We're making ■ great new country out of what was once a wilderness. To me that seems enough. We're laboring to feed the world, since the world must have bread, and there's something satisfying and uplifting in the mere thought that we can answer to God, in the end, for our lives, no matter how raw and rude they may have been." That is admirable, and it is the privilege of the missionary to help transform the "raw and rude lives" into "living stones," polished after the similitude of a palace and fitted for a place in the nation that is to be and in the Kingdom of God.

The Call of the Church. To this task the Church must call the best of her sons and daughters and for it she must make adequate provision. When the brave lads went away from thousands of Canadian homes to the colossal struggle of war, how often were they cheered and comforted by the conviction that "the home fires were burning?" Standing before such heroism nothing that the Church could do was too great or too costly for those facing death. Here in the presence of similar courage the Church must show a like appreciation and devotion, and by her warmth of enthusiasm inspire her youthful sons and daughters who go to spread the glad tidings of peace. The youth responding to such confidence will not be disheartened and discouraged by the difficulties of the way. They will remember the great cloud of witnesses by which they are surrounded,

and among them those gallant lads who counted not their lives dear unto themselves. Here in this less spectacular but not less significant task of slow nation-building there will be the perennial need for the same spirit.

Completing the Building. Throughout this vast land there never was greater need for the voice of the prophet than at the present moment. Never was there a greater opportunity for young Canadians to show themselves worthy descendants of those ancestors who laid the foundations of this country broad and deep. To young Canadians now is given the task of erecting the superstructure, and it can be a building "beautifully fitted and compacted together," according to the gifts and industry of the builders. Moreover, the building is not to be of wood, hay or stubble, but of "living stones" more precious than gold, against which the rains and winds of adversity shall beat in vain. These "stones" are scattered throughout the land, in isolated farm house waiting for the word of good cheer, in small village longing for the development of community spirit, in busy town seeking to establish municipal righteousness, and in thronging city waiting for employment in the market place, and all needing above everything else the message of divine love and redeeming grace. All are to be builded into the structure by the inspiring hand of the prophet of God, and the need is very great.

AN IMMIGRATION POLICY

Outlined by representatives of the Home Mission and Social Service Boards of the Anglican, Baptist, Congregational, Methodist and Presbyterian Churches of Canada and presented to the Government at Ottawa, March, 1922.

I. General Principles of Admission:

- (1) Canada needs immigrants.
- (2) Their source, quality and numbers should be determined from the standpoint of the highest permanent interests of both the immigrant and the nation.
- (3) Admission should be granted only to classes and kinds of immigrants actually needed, and the nation's capacity to incorporate into the body politic should determine the numbers received.
- (4) Under the conditions at present prevailing in Canada preference should be given to those suited for, and willing to settle on the land, or desirous of entering domestic service.
- (5) No more immigration should be admitted than can find steady and useful employment without endangering normal standards of life, labor and wages.

II. Responsibility for those admitted:

- (1) The Government of Canada should recognize its responsibility for the selection and admission of immigrants, and for a degree of care after admission.

- (2) Selection of immigrants should be made in the country from which they come, or at specified ports of departure.
- (3) Thorough medical inspection as to physical and mental fitness by Canadian authorities should take place before the immigrant books passage.
- (4) Transportation:
 - (a) Immigrants should hold transportation to destination.
 - (b) Adequate accommodation should be provided on boats and trains at ports of entry and at large distributing centres.
 - (c) Instruction should be given and literature in their own language distributed to immigrants en route, giving full information re Canada, Canadian conditions, facilities for exchange of money, etc.
- (5) The direction, instruction and assistance required by immigrants to make a successful beginning, on the land or elsewhere, should be provided.
- (6) A high standard of naturalization should be set and adequate training provided for the same.

II. Recommendations:

- (1) The formulation, preferably by a Special Commission, of a well-considered, constructive Immigration Policy on a scientific and patriotic basis.
- (2) The appointment of a permanent Board of Immigration of representative men, with a measure of freedom—

- (a) to co-ordinate the activities of Federal, Provincial, Municipal and Voluntary Agencies,
 - (b) to have limited powers of decision as to the amount of permissible immigration,
 - (c) to have general concern for the reception, distribution, instruction and care of all new-comers.
- (3) That the Government do not relinquish control of and responsibility for immigration and colonization. We would strongly disapprove a policy that would, in any degree, delegate this responsibility to other agencies.
- (4) That in the distribution of immigrants, segregation of large numbers of any one foreign speaking nationality be avoided.

Further Recommendations:

- (1) That the Government give special consideration to the education and training of immigrants now in Canada, still foreign in language and view point.
- (2) That the Government encourage and assist ■ movement of populations away from our congested city centres, that would tend to the betterment of living conditions for all.

BOOKS OF REFERENCE

Any of the books listed may be ordered from your
denominational Mission Board.

GENERAL

- "Immigrant Forces"—Shriver, 85c.
 - "On the Trail of the Immigrant"—Steiner, \$2.65.
 - "The Immigrant Tide"—Steiner, \$2.65.
 - "Races and Immigrants in America"—Commons, \$2.65.
 - "Christian Americanization"—Brooks, 85c.
 - "The Education of the New Canadian"—Anderson, \$2.65.
 - "A Study in Canadian Immigration"—W. G. Smith, \$3.00.
 - "His Dominion" (out of print but in many family and church libraries)—Gunn.
 - "My Neighbor"—Woodsworth, 60c.
- Government Reports on Immigration. Write to Department of Immigration, Ottawa.

PIONEER BUILDERS

- "The Life of James Robertson"—Gordon (Ralph Connor), \$1.50.
- "Vanguards of Canada" (Methodist)—Maclean, \$1.25.
- "An Apostle of the North," The life of James Evans—Young, 60c.
- "The Life of George McDougall"—McDougall, 50c.
- "An Apostle of the North," The life of Bishop Bompas—Cody, \$2.25.
- "The Life of Robert A. Fyfe"—(out of print)—Wells.
- "Missionary Pathfinders" (Presbyterian), 25c.
- "Thirty Years in the Canadian North-West"—Woodsworth, \$1.50.
- "Martyrs of New France"—Herrington, 60c.
- "The Pioneers of France in the New World"—Parkman, \$2.00.

IMMIGRANT BUILDERS

"Sons of Italy"—Antonio Mangano, 85c.

New American Series—

"Czecho-Slovaks in America"—Kenneth Miller, \$1.00.

"The Poles in America"—Paul Fox, \$1.00.

"The Russians and Ruthenians in America"—Jerome Davis, \$1.00.

"Immigrant Forces"—Shriver, 85c.

"America and the Orient"—Gulick, 30c.

Pamphlets published by the Presbyterian Board of Home Missions and Social Service—5c each:—

The Story of the Ruthenians—Hunter.

Hungarians in Europe and in Canada—Kovach.

Scandinavians in Europe and in Canada—McCloy.

Finns in Europe and in Canada—Heinoven.

Italians in Europe and in Canada—De Pierro.

Russians in Europe and in Canada.

THE CHURCHES AT WORK

"The Methodist Church and Missions in Canada and Newfoundland"—60c.

"The Baptists of Canada"—Fitch, 50c.

"Planting our Faith"—Presbyterian W.M.S., \$1.00.

"Our Church at Work"—(Anglican), 50c.

Reports of Home Mission and Social Service Boards of the various Churches.

MAGAZINE ARTICLES

"Oriental Immigration," by John Nelson, Maclean's Magazine for Oct. and Nov., 1921, May, 1922.

"The Immigrants Canada Wants," by Sir Clifford Sifton, Maclean's Magazine, April, 1922.

"Now They Talk Canadian," by Ira Stratton—Maclean's Magazine, September, 1921.

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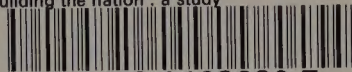
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